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NEW TESTAMENT ABSTRACTS



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VOLUME SEVENTEEN 1972-1973

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

394. *Enciclopedia della Bibbia* (Turin: Elle Di Ci, 1969-71), 6 vols.

C. M. MARTINI, "L'Enciclopedia della Bibbia," *CivCatt* 123 (2936, '72) 138-142.—The work was first published in Spain (1963-67) and has been adapted to the Italian situation and brought up to date. One notable fault is the omission or the sparse treatment of major biblical scholars. The most noteworthy entries are the archaeological and the geographical. The articles on literary criticism and the introductions to the various books vary in quality. Articles on textual criticism are spotty, e.g. there is an entry on the "Amiatino" but not on the "Cantabrigense" or the "Vaticano." Theological terms are well represented, but they do not constitute the more outstanding part of the encyclopedia.—S.B.M.

395. R. MORGAN, "Great Interpreters—IV. William Wrede (1859-1906)," *ScriptBull* 4 (2, '72) 32-33.

Because of his conception of the purely historical character of NT studies, Wrede is a great critic rather than a great interpreter. At almost every point his critical observations on both form and content of the historical study of the NT still stand.—D.J.H.

396r. J. M. ROBINSON AND H. KOESTER, *Trajectories through Early Christianity* [cf. *NTA* 16, p. 119; § 17-6r].

F. AGNEW, *CathBibQuart* 34 (4, '72) 532-534.—These studies are brilliantly conceived and articulated. The basic theory appears to be valid; in so far as it gives clear formulation to less articulate strivings in contemporary research, it is a pathbreaking effort. The major reservation concerns "the value they assign to the phenomenon that is traced, 'the point that is scored,' in the development of a trajectory through the formative period of early Christianity (or, for that matter, during the subsequent ages of Christian experience)."—D.J.H.

397r. ———, *Idem*.

R. McL. WILSON, *JournTheolStud* 23 (2, '72) 475-477.—"The importance of this book will lie in the effect that it may have in the stimulating of research along new lines, the utilization of fresh material, the reconsideration of old problems from new angles." The "trajectory" analogy seems to fall short of what the authors intend to convey. Their involvement in "the current indigenization of the Bultmann tradition on American soil" raises some questions: How far can such a tradition be transplanted, and is it really desirable to transplant it? What is meant by the Bultmann tradition? Finally, there is ample evidence of familiarity with German and American research, but other contributions tend to be neglected.—D.J.H.

Interpretation

398. S. AGOURIDES, "Biblical Studies in Orthodox Theology," *GkOrthTheolRev* 17 (1, '72) 51-62.

The adoption of the "patristic synthesis" in Orthodox biblical studies means that we must do in our own era what the Fathers did in their time. Their entire teaching is based on Scripture. Their exegesis was guided by the principles that God as the essential author speaks to the church through Scripture and that Scripture expresses the way of life for a member of Christ's body. But in what pertains to the philological, historical and critical analysis of the sacred texts, our knowledge today surpasses that of the Fathers. Also, the evolutionary and kinetic perspective in which contemporary analysis operates is another factor which separates us from the patristic world. "Orthodox hermeneutics are not a repetition of the exegete Fathers, but the initiation into their entire interpretative thought, so that one may thereby learn to think through the Scriptures in our times with our own problems and questions, just as they thought through Scripture about the problems and questions of their times."—D.J.H.

399. V. KESICH, "Biblical Studies in Orthodox Theology: A Response," *GkOrthTheolRev* 17 (1, '72) 63-68. [Cf. preceding abstract.]

The Fathers' purpose was to detect the mind of Christ as he revealed to man God's eternal purpose for all creation. With their use of typology they performed a task of everlasting significance, for they rightly defined the framework in which the OT should be received. While the modern method of biblical interpretation has its own presuppositions and limitations, we have to use it and at the same time be aware of its limitations. "We cannot affirm what God did in the midst of men and history and at the same time repudiate any historical investigation of the records of revelation."—D.J.H.

400. T. G. STYLIANOPOULOS, "Biblical Studies in Orthodox Theology: A Response," *GkOrthTheolRev* 17 (1, '72) 69-85.

S. Agourides's main thesis [cf. § 17-398] regarding the patristic character of Orthodox biblical studies should be reformulated in order that the study of the Bible within Orthodox theology may be seen more clearly as a field in its own right, apart from and relatively independent of the study of the Fathers. Why should not Holy Scripture itself be considered the primary school of initiation for the Orthodox biblical scholar? Why do we need the Fathers for the study of the Bible when we have the Bible itself to study? Agourides implies that the Fathers give us theology while biblical studies give us only history. But one of the tasks of modern biblical studies is to capture the theology of the Bible in the clearest possible terms. Although patristic exegesis is part of our tradition and has much of value to offer modern exegetes, the Bible has priority.—D.J.H.

401. D. ATTINGER, "Come leggere la Bibbia. Per una lettura povera della Bibbia. 3," *Servitium* 6 (25-26, '72) 449-455. [Cf. § 17-8.]

The Bible is a testament of faith and must be read with faith, with humble and silent attention. We discover there that "all is grace" and that this God who speaks to us always acts in an incarnate way; his face on this earth is always a human face. It is in the poor that we discover his face, and in our poverty that other men discover his face in us.—S.B.M.

402. J. F. BECKMAN, "Rudolf Bultmann: the man and the method," *HomPast Rev* 73 (3, '72) 9-16.

A survey of Bultmann's biblical and theological achievements. A "Catholic will have serious problems with certain of Bultmann's premises and the ultimate conclusions of his hermeneutics and demythologization."—D.J.H.

403. H. O. J. BROWN, "The Locus of Authority in the Church," *ChristToday* 17 (1, '72) 7-11.

Divine authority centers not only in the nature of God but also in the person of God as he communicates his will to us in an understandable way. Even larger than the scandal of the cross is the scandal of the word—that absolute truth should in any way tie itself to expressions also used and abused for fallible human communication. The truth of the Scriptures is distorted by expanding the content of biblical doctrines, by using categories and conventions gleaned from pagan learning, by allegorical interpretation and by the interposition of a hierarchical teaching institution as an authority between the word and the believer.—D.J.H.

404. V. ELLER, "How Jacques Ellul Reads the Bible," *ChristCent* 89 (43, '72) 1212-15.

J. Ellul is convinced that on very many important topics the Bible has a message which is "complex and yet integral." Inspiration is a continuing and cumulative activity. Ellul's hermeneutical control has to do with the role the passage plays in the theological coherency of the Bible as a whole. His exposition is utterly Christocentric. In the final analysis his approach to the Bible is not much different from that of Origen, Chrysostom, Augustine, Luther, Calvin and Wesley.—D.J.H.

405. D. GEWALT, "'Formgeschichtliche' und/oder 'linguistische' Exegese?" *LingBib* 19 ('72) 28-30.

Some propositions concerning the objectivity of the discussion between the exegesis of form criticism and that of generative poetics, with an admonition toward a modernization of biblical exegesis by means of modern linguistics and literary criticism.—E.G.

406. E. GÜTTGEMANNS, "Plädoyer für Sachlichkeit und Anstand: Die Generative Poetik und ihre Kritiker," *LingBib* 19 ('72) 30-35. [Cf. preceding abstract.]

Response to some points of criticism against generative poetics and demonstration that some critics fail to take into consideration all publications and the actual state of research in structural criticism.—E.G. (Author.)

407. C. GUNTON, "Rudolf Bultmann and the Location of Language about God," *Theology* 75 (628, '72) 535-539.

The republication in a single volume of the translated parts of *Kerygma and Myth* (1972) provides an opportunity to reflect on the issues raised by Bultmann's essay on the NT and mythology. One is struck by the small quantity of detailed exegetical discussion produced in a debate inaugurated by an NT scholar, by the obscurity and utter lack of precision that characterize the definition and use of many of the key terms of the debate, and by Bultmann's tendency to telescope events which Scripture understands as separate both in the time process of the created world and in God's history with man. The heart of the difficulty lies in Bultmann's belief that it is possible to speak in man-centered terms to a man-centered world about God and still remain true to the Bible.—D.J.H.

408. E. GÜTTGEMANNS, "Qu'est-ce que la Poétique Générative? Thèses et réflexions pour la discussion des recherches concertées à Lyon-Fourvière (4-5-6 juillet 1972) 'Langage théologique et sciences du langage,'" *LingBib* 19 ('72) 2-12.

A short introduction to the main questions, problems, methods and axioms of generative poetics. Generative poetics is a modern linguistic form of Aristotle's *Poetics* and describes the connection between the given biblical texts, which are the object of an analytic grammar, and the texts of theological and religious language today, which are the objects of a synthetic grammar. The axioms are (1) the predominance of grammatical laws over the laws of history, (2) the distinction between the positivity or "performance" of a text and its deep structure or its competence, (3) the hierarchic character of text-structures which are contrary to a linear projection or representation of deep structures in the surface, (4) the division of the text into genres, (5) the functionality of the sign, (6) the theory of games as a general foundation of a generative and transformational grammar, (7) the option of a grammar which explains a text as a semantic amplification of verbal knots, and (8) the distinction between several sorts of transformation in a theory of translation.—E.G. (Author.)

409. R. LAPOINTE, "Hermeneutics Today," *BibTheolBull* 2 (2, '72) 107-154.

The survey concentrates on hermeneutics and the human sciences, the "new hermeneutic," structuralism, the logical analysis of religious language, symbolism, history, and Christian hermeneutics. While biblical scholars are at home in his-

torical research and in the existential interpretation of Scripture, the task which has been most neglected has to do with the artistic and literary aspect of the Bible. The methods presently employed are not capable of setting forth the Bible as a work of art. It is almost a scandal that exegetes are not better acquainted with modern linguistics.—D.J.H.

410. H. LINDSELL, "The Infallible Word," *ChristToday* 16 (23, '72) 1086-90; (24, '72) 1137-38.

The teaching of Christ, the prophets and the apostles should settle the matter of biblical authority and inspiration once for all. Other proofs are predictive prophecy, archaeology, personal experience and the witness of the Holy Spirit. The second part of the article sketches the church's attitude toward the canon over the centuries.—D.J.H.

411. J. MYŚKÓW, "Egzystencjalna interpretacja teologiczna i jej krytyka (Existenzielle theologische Interpretation und ihre Kritik)," *StudTheol Vars* 10 (1, '72) 17-29.

The gospel is not simply kerygma, as Bultmann insists, but is rather a theological work presenting kerygmaticized history. Demythologization as a postulate is impossible, since Bultmann himself falls into myth (by his definition) when he speaks of "saving events." Finally, existential interpretation of the Gospels is deficient because it is narrowly one-sided and subjective. What is needed in hermeneutics is a balance between essentialism and existentialism.—J.P.

412. J. PIKAZA, "El triángulo exegético: Barth, Bultmann y Cullmann," *EstBib* 31 (1, '72) 83-104.

In their interpretation of biblical salvation Barth, Bultmann and Cullmann take different positions which can be represented as the points of a triangle. The basic principle for these scholars consists of three members: (a) God (b) saves man (c) through Jesus Christ. Barth stresses (a), Bultmann (b), Cullmann (c). Unfortunately there is a lack of balance and each writer presents a one-sided view. The correct solution lies in the center of the triangle and integrates the valid insights of all three positions.—J.J.C.

413. T. H. REHWALDT, "The Other Understanding of the Inspiration Texts," *ConcTheolMon* 43 (6, '72) 355-367.

The late orthodox Lutheran view of verbal inspiration destroys the human aspect of Scripture. H. Sasse's attempt to explain the divine and human elements commends itself. The Spirit is all-knowing but chose to speak to us through men who were not all-knowing; yet there are no theological errors in Scripture. The sole object of faith is Christ. "Whoever makes either the Law or the entire content of Scripture the object of faith introduces the monster of uncertainty into the life of the Christian and robs the guilty conscience of possible comfort." —J.O'R.

414. F. SPADAFORA, "Esegesi e teologia. Il principio fondamentale per la sana esegesi," *PalCler* 51 (12, '72) 709-726; (13, '72) 779-795.

The disarray in theology has for its cause the absence from exegesis of those theological criteria which, until recently, permitted one to speak of "Catholic theology" and distinguish it clearly from the exegesis of believing Protestants and of rationalists. In examining various samples of recent exegesis by Catholics, it is necessary to call to mind that between Catholic exegesis and theology there can be no opposition. Neither exegete nor theologian can forget that he is Catholic, and each must be faithful to and respectful of the doctrine of the authentic magisterium of the church. Today's only problem is this: the return to the golden rule formulated by St. Vincent of Lérins.—S.B.M.

415. F. SPADAFORA, "Origine apostolica e storicità degli Evangelii nella 'Dei Verbum,'" *PalCler* 51 (15-16, '72) 906-933.

Vatican II's document on revelation, *Dei Verbum*, underlines (a) the unique importance of the Gospels for the knowledge of the deeds and sayings of Jesus and thus for the very heart of revelation; (b) the authors of the Gospels as two apostles (Matthew and John) and two disciples (Mark and Luke), thereby implicitly affirming the identity of Aramaic Mt with Greek Mt; (c) the historicity of the Fourth Gospel; (d) the authors of the catechesis as the apostles themselves; (e) the fact that the Evangelists, inspired by the Spirit, exercised a choice, sometimes synthesizing or illustrating but always in such a way as not to violate what Christ said or did. Thus *Dei Verbum* reaffirms the doctrine enunciated in Benedict XV's *Spiritus Paraclitus*.—S.B.M.

416. K. D. STEPHENSON, "Roman Catholic Biblical Scholarship. Its Ecclesiastical Context in the Past Hundred Years," *Encounter* 33 (4, '72) 303-328.

The various reactions of 19th-century Catholic scholars to rationalism's call to a reappraisal of Christianity were either modernistic, cautiously progressive or conservative. Leo XIII's *Providentissimus Deus* of 1893 encouraged a return to biblical scholarship among Catholics but was undeniably reactionary in its intention to strike down rationalistic excesses and in the hermeneutic it requires and the doctrine it expounds. The negative rather than the positive aspects of the encyclical were characteristic of the next two decades of scholarly activity. Benedict XV's *Spiritus Paraclitus* of 1920 dealt a crippling blow to the attempts to make room within Catholicism for critical studies.

Pius XII's *Divino Afflante Spiritu* of 1943 blessed the pioneering critical efforts that had been made during the past fifty years in spite of the reactionary atmosphere and loosened the restrictive measures which had been imposed on biblical studies. On the other hand, the scientific student of Scripture was clearly reminded of the proper boundaries of investigation. That the sympathetic attitude toward critical biblical studies continued during his papacy was due more to his own strong-willed domination of the scene than to the total conversion of the Catholic scholarly community to the modern methods. Attacks arose again after the death

of Pius XII in 1958, but these have generally subsided since the promulgation of Vatican II's document on revelation.—D.J.H.

417. H. SWANSTON, "British Interpreters—I. F. D. Maurice." *ScriptBull* 4 (2, '72) 34-35.

F. D. Maurice read the Bible as a sequence not of historical events or dogmatic teachings, but of signs, metaphors and symbols. His notion of inspiration is based on the analogue of medieval diplomatic dictation.—D.J.H.

418. M. F. TOAL, "New Opinions and Apostolic Traditions," *AusCathRec* 49 (3, '72) 216-244.

Some modern biblical interpreters are bringing divine truth down to the level of a human *inventum*. They are attacking the very sources of divine revelation and primarily the Gospels. Examples of this trend are the attacks against the historicity of Peter's confession and the promises made to him in Mt 16 and the attempt to divide, obscure and dissolve the historical figure of Jesus. These instances of error arise from lack of reverence for divinely constituted authority and from that temerity which stems from zeal joined to ignorance.—D.J.H.

419. G. TURNER, "Wolfhart Pannenberg and the Hermeneutical Problem," *Ir TheolQuart* 39 (2, '72) 107-129.

While W. Pannenberg owes much to H. G. Gadamer, he parts company with him in rejecting the model of conversation and in emphasizing the importance of assertion in language. Also, he wants to pass beyond G. Ebeling's acceptance of both *Historie* and *Geschichte* by denying that any such distinction can be made. Over against O. Cullmann's view of *Heilsgeschichte*, he aims to present history as a unity which is open to all who care to look. He feels that he can find reasons for faith in the resurrection of Jesus as a past reality which we can discover through the traditions which we have received concerning the resurrection. For him, the hermeneutical problem has been superseded as a whole by the concept of universal history as the history of the transmission of traditions. God never shows himself in his full reality, but his presence is mediated through history.—D.J.H.

420. A. H. VAN ZYL, "Literêre Vorme en Eksegese" [Literary Forms and Exegesis], *NedGerefTeolTyd* 13 (3, '72) 149-159.

A survey of the origins, development and gains of *Formgeschichte*, concentrating on the work of H. Gunkel. Distinction should be made between "history of forms" (the history of the different literary forms) and "form criticism" (the critical investigation of literary forms as such). The form-critical method makes for a clearer understanding of the historical, legal and prophetic sections of the OT. With its stress on the *Sitz im Leben*, it offers a viable alternative to sterile literary analysis and a positivistic historical approach. Still, form criticism should not be seen as the only possible method, and the creative ability of the individual authors should also be taken into account.—B.C.L.

421. J. A. WHARTON, "Karl Barth as Exegete and His Influence on Biblical Interpretation," *UnSemQuartRev* 28 (1, '72) 5-13.

Barth's exegesis is confessional exegesis undertaken on the grounds of the church's confession, "Jesus Christ is Lord." It is listening to the text in order to join with the witness of those "traditioning communities" which formed and handed on the Bible. His notion of critical, tested naïveté may have great value for biblical study in the future: "One does his critical homework, makes his distinctions, allows them to contribute to his understanding of what is before him on the page—then lays them aside, in the interest of listening to the whole text, as a whole, in present form, with 'critical, tested naïveté.'"—D.J.H.

422. D. WIENS, "Biblical Criticism: Historical and Personal Reflections," *Direction* 1 (4, '72) 107-111.

An informed awareness of critical method in scriptural investigation leads to a fresh appreciation of the Bible as truly both the word of God and the word of men. Familiarity with the original circumstance of the writing of the Bible does not breed contempt, but a deepened respect.—D.J.H.

423. J. E. ZUCK, "The New Hermeneutic on Language: A Critical Appraisal," *JournRel* 52 (4, '72) 397-416.

While the theological position of the new hermeneutic rests largely on the work of phenomenologists such as M. Heidegger and H. G. Gadamer, the view of language employed is in sharp conflict with contemporary British and American analytic philosophy.

E. Fuchs and G. Ebeling aim to free the biblical word to function as "word event," i.e. as an event of personal involvement with the text. With Bultmann, the language of the NT is, however, seen as outmoded, necessitating new translation into modern thought forms, that which C. E. Braaten calls "a transculturation of the Word into new words." The assumed distinction between language and its intentionality or meaning (Heidegger) is paradoxical and implausible.

Criticism has focused on the denigration of Christian history; here the work of analytical philosophy is used to develop another critique. J. L. Austin's emphasis upon sentences rather than words as conveying meaning points to the functions of language in action; apart from its ways of entering discourse, a word does not trail along an appendaged "meaning," but meaning is a function of use (so also G. Ryle, against J. S. Mill).

It seems illegitimate to drive a logical wedge between what is actually done linguistically with words and the intentionality of the discourse, interpreted as being-itself or the word event of God's revelation. Meaning is one with successful performance of a linguistic task. E. D. Hirsch, Jr., is correct in complaining that the necessary distinction between significance and meaning is collapsed by the new hermeneutic, which actually focuses on contemporary meaningfulness (significance) rather than the original linguistic performance (meaning).—W.G.D.

Textual Criticism

424. J. DUPLACY, "Bulletin de critique textuelle du Nouveau Testament. IV (2^e partie)," *Biblica* 53 (2, '72) 245-278. [Cf. § 16-32.]

Compiled with the collaboration of C. M. Martini (whose contributions appear in Italian), this installment concludes the discussion of sources (8 items) and presents summaries and comments on studies concerning the history and criticism of the Greek text and the ancient versions (24 items) and methodology (18 items). The article ends with a two-page chronicle of works in progress.—D.J.H.

425. B. M. METZGER, "Patristic Evidence and the Textual Criticism of the New Testament," *NTStud* 18 (4, '72) 379-400.

(1) A brief history of the collection of patristic evidence for textual criticism is given. (2) Some specific instances of the way scholars have in fact evaluated the patristic witnesses are considered. In particular, detailed criticism is offered of the way in which M.-É. Boismard has argued for preferring patristic readings in the Fourth Gospel against all MS evidence. (3) Finally, there is a discussion of some of the problems in the evaluation of patristic evidence and of the appropriate methodology for making use of them.—G.W.M.

426. K. SNODGRASS, "'Western Non-Interpolations,'" *JournBibLit* 91 (3, '72) 369-379.

After a long period of exclusion from the text, the passages called "Western non-interpolations" by Westcott and Hort are now being restored by many scholars. Strong arguments for the longer text, taking into account redactional features and the importance of P⁷⁵ and other papyri, have been advanced by J. Jeremias and K. Aland. All the passages are discussed here, not only the Lukan and Johannine but also the Matthean and Markan, and the result is to raise serious doubts whether any Western reading in the case of a real "non-interpolation" has any claim at all to authenticity. The case is decisive and the term should be relegated to history.—G.W.M.

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427. E. FISHER, "New Testament Documents among the Dead Sea Scrolls?" *BibToday* 61 ('72) 835-841. [Cf. §§ 17-24—30.]

A summary of J. O'Callaghan's proposal that some fragments from Qumran Cave 7 are NT texts. "While the data is powerful and the reasoning often brilliant, the evidence remains 'circumstantial.' The case is now before the jury of O'Callaghan's peers, the world community of scholars."—D.J.H.

428. L. LEGRAND, "The New Testament at Qumran?" *IndEcclStud* 11 (3, '72) 157-166.

If J. O'Callaghan's hypothesis [§ 17-24] is correct, Gospel research has to jettison most of its 20th-century acquisitions and go in search of a new method. The identifications would be best accounted for by dissociating 7Q material from

the works of the Jewish community at Qumran. It is difficult to make all the clues fit into a coherent pattern; so far, the evidence is still unclear.—D.J.H.

429. C. H. ROBERTS, "On Some Presumed Papyrus Fragments of the New Testament from Qumran," *JournTheolStud* 23 (2, '72) 446-447.

The weakest point in J. O'Callaghan's identification of fragment 5 with Mk 6:52-53 [§ 17-24] is that he proposes to regard one of the nine surviving letters whose identity is not in doubt as a scribal error. Fragment 8, which he identifies with Jas 1:23-24, is even more easily identified with the LXX of Zech 8:8; Isa 1:30; Ps 18:14-15; Dan 2:43 and Sir 6:3. Attempts "to identify scraps such as these are a waste of time . . . an exercise not in scholarship but in fantasy." —D.J.H.

430. L. SABOURIN, "A Fragment of Mark at Qumran?" *BibTheolBull* 2 (3, '72) 308-312.

An explanation with a new and clearer photograph of J. O'Callaghan's identification of 7Q5 with Mk 6:52-53 [§ 17-24].

431. J. VARDAMAN, "The Earliest Fragments of the New Testament," *Exp Times* 83 (12, '72) 374-376.

A report on J. O'Callaghan's identifications of 7Q5 with Mk 6:52-53 and of 7Q6 1 with Mk 4:28 [cf. § 17-24]. We should be cautious about accepting these identifications because they are not the only identifications possible, because the fragments were found at Qumran (an Essene settlement), because they were written on one side of the papyrus only, because the text of Mk has to be changed somewhat to make the fragments fit, and because 7Q5 could as well date 50 years before the 1st Christian century.—D.J.H.

432. W. WHITE, JR., "O'Callaghan's Identifications: Confirmation and Its Consequences," *WestTheolJourn* 35 (1, '72) 15-20.

J. O'Callaghan's identification of NT texts among Qumran Cave 7 fragments [§ 17-24] means that we now have decisive evidence for the circulation of NT writings at an earlier date than had been assumed by many scholars. We can simply ignore the identifications, attempt to fit the fragments into various layers of apostolic history (e.g. *Ur-Markus*, "Timothean community"), deny the identification or the dating of the fragments, or "consign the results of antique higher critical theory to the sepulchre of history and revamp the system in the light of a new sense of the veracity of the New Testament documents."—D.J.H.

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433. J. N. BIRDSALL, "The Martyrdom of St. Eustathius of Mzketha' and the Diatessaron: an investigation," *NTStud* 18 (4, '72) 452-456.

A. Harnack once maintained that the Gospel story in the Georgian *Martyrdom of Eustathius* was related to the *Diatessaron* of Tatian. Re-examined in the light of modern knowledge both of the *Diatessaron* and of the Georgian Gospels, the

Martyrdom shows a dependence upon the four-Gospel tradition in Georgian, though it has significant differences from the known Georgian versions. It cannot be used to prove that a harmony existed in the Georgian tradition.—G.W.M.

434. M. McNAMARA, "A Plea for Hiberno-Latin Biblical Studies," *IrTheolQuart* 39 (4, '72) 337-353.

A consideration of the available material bearing on the place of the Bible in the early Irish church. After introductory remarks and a summary of B. Bischoff's researches, there is a catalogue of Hiberno-Latin exegetical writings from the 7th to the 9th centuries and a list of Irish exegetical texts from the 9th to the 11th centuries. The literal method of exegesis (along with the allegorical method) was very much at home in early Ireland. These texts may throw light on the channels through which such works first came to Ireland. Finally, they can be a source of information for the theological ideas, devotional practices and the liturgy of the early Irish church.—D.J.H.

Biblical Linguistics and Translation

435. ANON., "S.N.T.S. Committee on Computer Aids," *NTStud* 18 (4, '72) 459-461.

A report on the meetings of the Committee in 1971, consisting mainly of descriptions of various projects in computer-oriented research of interest to NT scholarship.

436. H. BRUPPACHER, "Kleine Beiträge zu einer kommenden Revision der Zürcher Bibel, XVII," *KirchRefSchweiz* 128 (16, '72) 245-246. [Cf. § 16-447.]

Observations on several OT and NT passages, with special attention to the translation of *paradidōmi*.

437. C. BUZZETTI, "Traduzione della Bibbia e ispirazione della 'Settanta,'" *RivistBib* 20 (2, '72) 153-161.

The need to read and understand the Bible moved the Alexandrian Jews to translate the OT into Greek (LXX). This translation was used by the early Christian church, together with the Hebrew texts. The LXX introduced new ideas into the text, through the process of translation, as well as new books. The Fathers of the church accepted the LXX. Jerome returned to the *veritas hebraica*, thus raising the whole question of the deuterocanonical books; the church was rather open in this respect. This leads us to believe that the LXX is inspired and belongs to the church. Thus one should study the phenomenon of translation from a theological viewpoint. The word of God must be translated to be understood by the people, and since the original cannot be fully grasped by an individual translator alone, pluralism in translation cannot be excluded. Each ecclesial community needs a translation, which in its turn would reflect its own belief. One would

ask, "What is the authority of such translations?" There is scope for research in this still unexplored field.—C.S.

438. G. FAU, "Sur les divers sens du mot grec '*aiōn*,'" *CahCercErnRen* 20 (77, '72) 15-16.

When used in opposition to *chronos*, *aiōn* means an indeterminate time. In the doctrine of the "two ages" *aiōn* can signify the present age or evil time under the power of the *archontes* and can also designate the new age which begins with the Lord's coming in glory.—D.J.H.

439. V. KERMS, "How tough can you get?" *BibToday* 63 ('72) 974-976.

Translating *sklēros* in the LXX and the NT with the English word "tough" often brings out the real meaning of the passage.—D.J.H.

440. R. J. M. LINDSAY, "Musterion, Mysterium and Sacramentum," *BibTheol* 22 (3, '72) 66-70.

The meaning, use and relation between the three terms are explained, and the semantic development presented, e.g. how the adoption of *sacramentum* into Christian Latin gave it a new lease on life in a very different world from its original setting.—J.J.C.

441. S. MICHAELSON AND A. Q. MORTON, "The New Stylometry: A One-Word Test of Authorship for Greek Writers," *Classical Quarterly* 22 (1, '72) 89-102.

No matter how few or how frequent the occurrences of the pronoun *autos* in any portion of a text, the overall ratio of genitive to non-genitive occurrences seems to remain constant at approximately 1:2. The paper describes how this observation was made into a test of authorship, first by applying it and verifying it for Thucydides and then by applying it to various writings of other authors (Herodotus, Philo, Aristotle, Xenophon, Diodorus Siculus, Josephus, Lysias, Isocrates and Demosthenes). The habit of writing a constant proportion of genitives (i.e. of maintaining a constant deviation from the ratio 1:2) among all the instances of *autos* is supported by almost every example. The test was then applied to Plato's seventh epistle and to the Pauline corpus. "When *Ephesians*, *Philippians*, and *Colossians* are compared, chi squared is 11.00 for 2 degrees of freedom, *p* is less than 0.01 and the differences are significant. When compared with the *1st Corinthians-Galatians* expectation, only *Ephesians* gives a statistically significant result." For Heb "chi squared is 1.77 for 1 degree of freedom and so *p* = 0.15. The only comment to be offered is that, as in almost all other tests, *Hebrews*, widely rejected as not Pauline, much more closely resembles the genuine epistles than does *Ephesians*, still generally accepted."—D.J.H.

442. W. G. MORRICE, "The Imperative *hina*," *BibTrans* 23 (3, '72) 326-330.

By the 3rd century B.C. the imperative use of *hina* was emerging; this cannot

be translated into English by a purpose clause. By the 1st century A.D. the construction was so well established as idiomatic Greek that it could be used by NT writers on perhaps 18 or 19 occasions.—D.J.H.

443r. *The New American Bible* [cf. *NTA* 15, p. 233; § 16-761r].

K. R. CRIM, *BibTrans* 23 (4, '72) 444-448.—A longer version of a review published in *Interpretation* [§ 16-761r].

444. E. A. NIDA, "Linguistic Theories and Bible Translating," *BibTrans* 23 (3, '72) 301-308.

There are three principal theories about language structure which at present are influencing Bible translation work. Tagmemics focuses upon the positions in the grammar and the words or units which can fill those positions. Stratificational grammar focuses upon the levels of language—semantic, lexical, syntactic, morphological and phonological. The fundamental concept of generative-transformational grammar is that what people actually say (the surface structure) can be best explained in terms of a base (the deep structure), from which it is derived by transformational processes. The article concludes with a bibliography of books and articles on modern linguistic theories.—D.J.H.

445. S. M. REYNOLDS, "The Word *Again* in Creeds and Bible," *WestTheol Journ* 35 (1, '72) 28-35.

In the Gospels and creeds where rising from the dead is mentioned, the use of "again" may be the result of an erroneous insertion of *re-* before *surgo* in Latin, possibly brought about by a mistaken interpretation of *ana-* in *anistēmi*. For clarity "again" should be dropped from all references to rising from the dead.—D.J.H.

446. J. W. ROBERTS, "The Meaning of *Ekklesia* in the New Testament," *RestorQuart* 15 (1, '72) 27-36.

The idea of a "calling out" was not a significant part of the use of *ekklēsia* among the Greeks and is, in fact, etymologically dubious. In the NT the term probably owes more to the theological roots of the church in the OT than it does to the purely Greek secular cultural and linguistic background. In the LXX it translates *qāhāl* while *synagōgē* is the usual rendering of *ʿēdā*. Only after the destruction of Jerusalem and the ban against Christians enacted under the rabbis of Yavneh were Jews and Christians forced to choose exclusively one of these terms. In the NT *ekklēsia* is used both in a comprehensive or universal sense and in a local or community sense, but it is not necessary to suppose a line of development from local assembly to an idealized universal sense.—D.J.H.

447. V. SALO, "The 1968 Estonian Bible," *BibTrans* 23 (3, '72) 337-339.

A brief history of Bible translations in Estonian along with a description of the 1968 version. "We must be very grateful to the Committee which worked in very

hard conditions for thirteen years, but we must also insist on a thorough revision of the 1968 edition, which may serve as the basis for future, gradually improved editions."—D.J.H.

Bulletins

448. D. SENIOR, "New Testament Review," *BibToday* 62 ('72) 935-944.

A bulletin of 26 books on NT matters and related theological topics.

449. C. STUHLMUELLER, "In Today's Books: Prayerfully—Studiously," *BibToday* 61 ('72) 861-878.

Descriptions and evaluations of 70 books, most of which are concerned with OT and NT.

GOSPELS—ACTS

Gospels (General)

450r. K. BERGER, *Die Amen-Worte Jesu* [cf. *NTA* 15, p. 354; §§ 17-54r—55r].

G. RICHTER, *Biblica* 53 (2, '72) 290-293.—Even if one does not place as much emphasis on the passages in *Testament of Abraham* 8 and 20 (A text) as B does, the thesis that the *amēn*-sayings arose in a Hellenistic Jewish-Christian milieu is quite acceptable. But in attempting to explain all the *amēn*-sayings as traditional in form and apocalyptic in content B has systematized and generalized far too much. Are Mk 11:23; 12:43; 14:18; Mt 8:10 and 18:18 really apocalyptic? The explosive (or should one say "provocative"?) nature of the study comes out in the Christological implications. On the whole, the author accomplishes his task effectively.—D.J.H.

451r. E. GÜTTGEMANNS, *Offene Fragen zur Formgeschichte des Evangeliums* [cf. *NTA* 15, pp. 118-119; §§ 16-468r—469r].

W. G. DOTY, "Fundamental Questions about Literary-Critical Methodology. A Review Article," *JournAmAcadRel* 40 (4, '72) 521-527.—A survey of G's positions on major topics. As an outline or as a bibliographic source alone the book is guaranteed lasting importance. This work and J. Rohde's *Die redaktions-geschichtliche Methode* (1966) both establish crucial needs for integration and deeper methodological reflection; G's book is more significant in that it not only indicates the necessities, but also in several cases advances our attempts to meet them.—D.J.H.

452r. ———, *Idem*.

E. V. McKNIGHT, *JournBibLit* 91 (4, '72) 554-557.—Although his work will not cause the form-critics to cease their activity, G has shown how the general field of language and literature may be integrated productively with form and especially redaction study. But, contrary to G's claim, the concrete forms of

form-criticism are not purely social; individuals and individual acts are involved. Also, the theoretical distinction between *langue* and *parole* becomes difficult to carry out in the case of form-criticism. Finally, the work of A. B. Lord on oral epics does not demand a radical revision of current form-criticism.—D.J.H.

453. J. H. HUGHES, "John the Baptist: The forerunner of God Himself," *Nov Test* 14 (3, '72) 191-218.

John the Baptist preached the coming of Yahweh, and Jesus likewise shared this expectation. Later Jesus combined his expectations with that of John, and the church finally made the harmonizing synthesis. Contrary to the understanding of many, the Baptist understood his mission to be that of preparing the way for Yahweh and for his kingdom. Against this view it has been urged that John could not speak of loosing or carrying the sandals of Yahweh. However, Pss 60:8 and 108:9 have Yahweh speak of throwing his sandals over Edom as a sign of conquest. The Synoptists' portrayal of John's attitude differs from that of the Fourth Evangelist. The disagreements about recognizing or not recognizing Jesus fit into the scheme that John proclaimed the coming kingdom and Jesus did likewise. In presenting a different picture from the Synoptics the Fourth Evangelist simply and properly exercised freedom with respect to the details of the ministries of John and Jesus in order to indicate the close relationship that in fact existed between them. Jesus may have taken up the idea of Elijah *redivivus*, the eschatological prophet who was to be the immediate preparer of the way of the kingdom of God, and recognized that John was this person (Mt 11:14) and indicated that the kingdom was already coming with his (Jesus') own ministry. Later these words were understood to mean that John was the forerunner of Jesus the Messiah rather than, as Jesus himself probably intended, the forerunner of the kingdom.—J.J.C.

454. R. LAURENTIN, "Bulletin sur la Vierge Marie," *RevSciPhilThéol* 56 (3, '72) 433-491. [Cf. § 15-63.]

A survey of recent Mariological literature, including several items on the infancy narratives and on Mary in the Fourth Gospel.

- 455r. H. RÄISÄNEN, *Die Mutter Jesu im Neuen Testament* [cf. *NTA* 14, p. 247; § 15-440r].

J. M. ALONSO, *EphMar* 22 (1-2, '72) 77-109.—Detailed summary. Räisänen's view that in the early Gospel tradition one can discover a negative attitude toward Mary is inaccurate. Mary is sometimes juxtaposed to Jesus, but this is simply a literary device to stress her humility as the handmaid of the Lord. Beyond exegesis, by the deeper insight of faith, one can see that Mary emerges in the NT as a typological and paradigmatic figure. While criticizing the a priori attitudes of some Protestant writers, R has himself retained some Lutheran prejudices.—M.A.F.

456. H. RÄISÄNEN, "A Lutheran Interpretation of New Testament 'Mariology'?" *EphMar* 22 (1-2, '72) 110-112. [Cf. preceding abstract.]

J. M. Alonso's review presents my views adequately. However, he misunderstands my opinion about Mary in Jn. I did not mean that in Jn Mary is viewed in a negative fashion but simply that one must respond negatively to the question whether in the Fourth Gospel Mary was assigned a special function. Alonso also exaggerates the Protestant character of my exegesis. In fact, my interpretation is shared by many Catholic exegetes.—M.A.F.

457. L. SABOURIN, "Hellenistic and Rabbinic 'Miracles,'" *BibTheolBull* 2 (3, '72) 281-307.

A survey of miracle stories connected with famous Hellenistic (especially Apollonius of Tyana and Asclepius) and rabbinic (especially H̄anina ben Dosa) figures. In none of these stories can the characteristics of a true miracle be discerned. The easy attribution of miracles to "divine" men is a phenomenon which received its main development, in the milieu with which we are concerned, almost a century after the composition of the Gospels. Finally, the main traits of Jesus' miracles (precise historical context, place in the Savior's mission and the pattern of the gospel, motivation and overall purpose, the word as the means of power, the ambience of faith) distinguish them from the so-called Hellenistic or rabbinic parallels.—D.J.H.

Jesus

458. J. M. ALONSO, "La concezione verginale di Gesù. Storia o leggenda? Un dialogo teologico," *RassTeol* 13 (Supp. to 2, '72) [8]-[40].

The hypothesis proposed by P. Schoonenberg in his *Bund und Schöpfung* (1970) which questions the virginal conception of Jesus Christ and the historicity of the Gospel accounts of the origins of Jesus is unconvincing and unacceptable. His proposal goes against sound exegesis and the constant teaching of the church and proceeds from unfounded presuppositions.—M.A.F.

459. P. SCHOONENBERG, "Una risposta," *RassTeol* 13 (Supp. to 2, '72) [41]-[48]. [Cf. preceding abstract.]

J. M. Alonso's objections to my presentation on the virginal birth of Jesus are based on differing perceptions of Scripture and tradition as well as on differing assessments of the biblical data. I do not deny the virginal conception of Jesus but simply raise the question whether the doctrine has in fact been revealed in Scripture and proposed as a dogma by the church. His arguments from Scripture, especially Gal 4:4 and Jn 8:42, are unconvincing.—M.A.F.

- 460r. R. AUGSTEIN, *Jesus Menschensohn* (Gütersloh: Bertelsmann, 1972), 512 pp.

H. MERKEL, "Ein melancholischer Bankrott. Zu Rudolf Augsteins Buch 'Jesus

Menschensohn,' " *Orientierung* 36 (22, '72) 250-253.—The author brings into the popular forum complex questions that in the past have been raised only in academic circles where an understanding of presuppositions and goals could be assumed. The book is incompetent and in bad taste. As a source of information or critical judgment, it is worthless.—H.B.B.

461r. ———, *Idem*.

R. PESCH, "Dokument der Verwirrung. Zu Rudolf Augsteins 'Jesus Menschensohn,' " *HerdKorr* 26 (11, '72) 559-563.—Augstein's book is a confused doubting about the significance of Jesus and of Christianity in the modern world. Without respect for the texts of Scripture, without a grasp of theology and philosophy, without a sense of the difference between serious research and abstruse speculation, without hesitation to border on blasphemy, Augstein pushes on in an exaggerated, comic-critical and naïve fashion ignorantly to criticize professional theologians. The book is a confused attempt to deal with historical and theological material that is well beyond the grasp of the author.—H.B.B.

462. E. BIANCHI, "'Chi dite che io sia?' Per una nuova conoscenza di Gesù di Nazareth. 3," *Servitium* 6 (25-26, '72) 456-469. [Cf. § 17-63.]

Jesus never arrogated to himself directly any of the titles that define his person and his position in relation to God and to man. His messianic qualities were not revealed until Easter. But among the first titles that emerged in the nascent Christology of the post-Easter faith may be considered the Suffering Servant, which is predicated of Jesus as the just man *par excellence*, and the Son of Man, which became an apt title for the expectation of his return in glory.—S.B.M.

463. J. S. BRUSHER, "Waffling theologians: A problem for the people of God," *HomPastRev* 73 (3, '72) 22-28. [Cf. § 16-787.]

R. E. Brown calls the virginal conception into question in spite of credal statements and the overwhelming testimony of the Fathers. Also, he completely ignores the principle *lex orandi, lex credendi*.—D.J.H.

464. F. L. FILAS, *CahJos* 20 (2, '72) 288-293.

The public reactions which called into question R. E. Brown's study on the virginal conception of Jesus [§ 16-787] for supposedly questioning a dogma of Christianity were not justified. One's "opinion on the ultimate meaning of the virginal conception has to lie in a decision on the meaning of the infancy narratives. For a Roman Catholic, the dogma is permanent and has to stay"—D.J.H.

465. T. C. LAWLER, "Some observations on the Brown article on the virginal conception of Jesus," *HomPastRev* 73 (3, '72) 61-66.

R. E. Brown [§ 16-787] probes the historicity of something which obviously cannot be proved or disproved as historical fact outside the realm of faith. It is

hard to see how Brown can understand the virginal conception as anti-Docetic or anti-Gnostic. No plausible case is made against the clear and consistent church teaching over the centuries and to the present on the virginal conception.—D.J.H.

466r. R. T. FRANCE, *Jesus and the Old Testament* [cf. *NTA* 16, p. 370].

J. D. KINGSBURY, *CathBibQuart* 34 (4, '72) 497-499.—The author does not come to grips with significant factors related to the tradition-critical treatment of the Gospel materials. He assumes the very exact preservation of the traditions of Jesus as to both form and content. "As attractive as this writer finds many of F.'s theological conclusions, as little is he inspired to confidence that they have been properly grounded exegetically."—D.J.H.

467. T. S. GARRETT, "The Elusive Christ," *Theology* 75 (629, '72) 582-584.

One may justifiably assume, until it be proven otherwise in each case, that whenever a similarity is discovered between some aspect of Jesus' teaching and contemporary Judaism, he means something different from the common signification. It is characteristic of Jesus to use the OT or apocalyptic or other material current in his day as a stimulus rather than as a source, so that superficial similarities often mask radical differences.—J.W.D.

468. W. HARRINGTON, "The Mission of Jesus: Preaching Good News to the Poor," *Furrow* 23 (9, '72) 511-523.

In the biblical context "the poor" are incapable of defending or caring for themselves; by their need and sorry state they are God's protected ones. The great scandal of Jesus' preaching was his message that the Father's love is directed even to despised and lost children. This proclamation of good news for the poor is so unparalleled at the time of Jesus that we can be sure it reproduces his *ipsissima vox*. Far from being barred from access to salvation, as the religious conviction of the time held, the poor are the first to be saved and to be invited to the marriage supper of the Lord.—D.J.H.

469. M. D. HOOKER, "On Using the Wrong Tool," *Theology* 75 (629, '72) 570-581.

The tools which are used in an attempt to uncover the authentic teaching of Jesus cannot do what is required of them. Form-criticism cannot tell us anything about the material itself and its reliability, nor can it tell us about the history of the material before it took its present shape. Furthermore, there are serious faults in the logic of using the principles of dissimilarity and coherence [§ 16-108]. Other criteria (Aramaisms, crediting OT references to the early church, incompatibility with the Evangelist's plan and purpose) are beset with difficulties. The belief that sayings must be treated as non-authentic unless they can be proved dominical is no more "safe" than the older approach and is just as prone to error.—D.J.H.

470r. L. E. KECK, *A Future for the Historical Jesus* [cf. *NTA* 16, pp. 239-240].

P. J. ACHTEMEIER, *JournBibLit* 91 (3, '72) 415-417.—This book deserves to be the opening salvo in a significant debate on the relationship between historical study and theology. How different is K's method from the attempt to deduce Jesus' existential self-understanding from his words and deeds? To what extent is the "historical Jesus" coterminous with the "historian's Jesus"? Can faith and historical study be as unrelated as K implies in some of his remarks?—D.J.H.

471. K. MÜLLER, "Menschensohn und Messias. Religionsgeschichtliche Vorüberlegungen zum Menschensohnproblem in den synoptischen Evangelien," *Bib Zeit* 16 (2, '72) 161-187.

In *1 Enoch* 62.5-14; 63.11; and 69.26-29 the pre-existent, heavenly Son of Man of the main vision in 46—47 and 48.2-7 has been given features proper to the Elect One (45.3; 51.3; 55.4; 61.8; 22.2, 3). The Elect One was a figure closer to the earthly, national messiah of Judaism than to the heavenly, transcendent Son of Man. In 48.10 the Son of Man is assimilated to the messiah, while in 52.4 the Elect One is identified with the messiah. In 71 Enoch himself is proclaimed Son of Man. In all these passages, there is a marked tendency to bring divergent figures into contact with the Son of Man.

The Son-of-Man vision in Dan 7 is not the source of *1 Enoch* 46—48, but is the product of later reflection on the heavenly Son of Man. The joining of Dan 7:14, 22 to 7:9-10, 13 shows once more the tendency to endow the Son of Man with the prerogatives of the earthly Son of David. Comparison of *4 Ezra* 13.1-3 with Dan 7:13 indicates that the "Man from the Sea" is the Son of Man, but comparison of *4 Ezra* 13.5-13 with *Psalms of Solomon* 17.22-33 proves that the Son of Man in *4 Ezra* has taken on the functions of the Davidic messiah. The Man's activity as judge of the nations (*4 Ezra* 13.37-38) and protector of Israel (13.49), along with the slight attention accorded his pre-existence, confirms this trend. [To be continued.]—D.J.H.

472. J. T. PAWLIKOWSKI, "Jesus and the Revolutionaries. A Jewish-Christian Approach to the Current Debate," *ChristCent* 89 (44, '72) 1237-41.

Jesus participated theologically and politically in the general Pharisaic movement, which successfully challenged the intermediate political authority of the day (= the Sadducean priests) by creating new religio-political institutions rather than by a direct use of violence.—D.J.H.

473r. R. PESCH, *Jesu ureigene Taten?* [cf. *NTA* 15, p. 358; § 16-792r].

F. MUSSNER, "Ipsissima facta Jesu?" *TheolRev* 68 (3, '72) 177-185.—P's translation of the phrase *ipsissima facta Jesu* shows that he has only half understood the issue as formulated by the reviewer. His extensive form-critical considerations do not help us to make decisions about the historicity of the miracle stories. He proceeds with hardly any reference to the historical situation in which Jesus exercised his ministry. His position on the function of the miracles

is ultimately the same as the one he proposes to criticize. His criterion for determining the deeds of Jesus (i.e. only when they are bound up with the distinctive sayings of Jesus) is not satisfactory. We are not told why Jesus' exorcisms are unique or special. P's reliance on the form-critical method has led him into a state which can almost be called "self-deception."—D.J.H.

474. S. RAYAN, "Jesus Had Imagination," *Jeevadhara* 2 (9, '72) 210-221.

Jesus proved to be incalculable and inventive as much in his actions as in his words. He showed resourcefulness in breaking down barriers and in remolding human relations, and was perhaps most creative in transforming religion from bondage into a liberating experience.—D.J.H.

475. W. C. ROBINSON, "The Virgin Birth—A Broader Base," *ChristToday* 17 (5, '72) 238-240.

In Rom 1:3, Gal 4:4 and Phil 2:7 Paul asserts that Jesus was born of a human mother, but avoids asserting the birth of Jesus by means of a human begetting. Also, the singular reading of Jn 1:13 ("nor of the will of a husband") is a direct reference to the virgin birth of Christ. In his first recorded sentence (Lk 2:49) Jesus affirms that his father is not Joseph but God. Other Gospel passages confirm this.—D.J.H.

476. F. J. SCHIERSE, "Niemand ausser Jesus allein (Mk 9, 8). Zu neuen Jesusbüchern," *StimmZeit* 97 (11, '72) 350-354.

A survey of recent scholarly and popular literature on Jesus published in German.

477. L. SWIDLER, "Jesu Begegnung mit Frauen. Ein Plädoyer für Gleichheit und Gleichberechtigung der Frau," *Diakonia* 3 (4, '72) 229-236. [Cf. §§ 16-798—799.]

A survey of the position of women in 1st-century Palestine and Jesus' relationships with women, with implications drawn for the present day.

478. M. TRÊVES, "Jésus croyait-il au Messianisme?" *CahCercErnRen* 20 (77, '72) 9-14.

Jesus preached the kingdom of God, which was absolutely incompatible with the kingdom of any man, anointed or not. He does not seem to have considered himself the messiah. It is difficult to reconcile the various NT statements about Jesus' messiahship.—D.J.H.

479. M. VELLANICKAL, "Prayer in the Life and Teaching of Jesus," *Jeevadhara* 2 (8, '72) 149-169.

While Jesus prayed at the time prescribed by Jewish usage, he was not content with this alone. Not only did he pray privately in Aramaic, but also he taught his disciples to pray in the vernacular. He prayed at critical moments and saw prayer

as inseparable from activity. Although there is not a single instance of God's being addressed as 'abbā' in the literature of Jewish prayer, Jesus always addressed him in this way. Detailed analysis of the Lord's Prayer shows that all Christian prayer should be related to the kingdom of God.—D.J.H.

480. H. WANSBROUGH, "The Mission of Jesus. II: The Prophet," *ClerRev* 57 (7, '72) 513-522. [Cf. § 17-86.]

Although Jesus never calls himself a prophet, he is often so called in the Gospels; this is clearly a term which characterizes a great deal of his ministry. By his pronouncements of doom and promises of salvation, by his style of living and by his modes of teaching he is immediately classed as a prophet. His way of simply pronouncing without invoking precedent or justification distinguishes him from other religious teachers. Even the role of prophetic herald of the last times does not exhaust the richness of the reality of Jesus. His message moves from casuistry toward totality and from calculation to complete trust. When Jesus foretells the imminence of the day of the Lord, he may be predicting the event of his death and resurrection.—D.J.H.

Jesus, cf. § 17-673.

Passion and Death

481. H. D. LANGE, "The Relationship Between Psalm 22 and the Passion Narrative," *ConcTheolMon* 43 (9, '72) 610-621.

A typological interpretation rather than a rectilinear one does justice to the use of this Psalm in the Gospels. Jesus' use of a line from it on the cross only shows that he followed the practice of his fellow Jews in using words from the Psalter in prayer. The wording of the Psalm influenced the Synoptic descriptions of the mocking and the sharing of the garments; John produces a midrash of Ps 22:18.—J.O'R.

482. G. SCHNEIDER, "Das Problem einer vorkanonischen Passionserzählung," *BibZeit* 16 (2, '72) 222-244.

A review of arguments raised over the past 50 years for and against the existence of a pre-canonical passion narrative suggests the need for even further research. (1) We must develop more reliable methods and more decisive criteria for evaluating the topographical and chronological information in Mk 14—15. (2) Rather than beginning from assumptions concerning the narrative's *Sitz im Leben*, we must carefully distinguish redactional from traditional elements and then study the possible *Sitz im Leben* of the traditions. (3) The agreements between Jn and the Synoptic accounts must be viewed in the larger context of John's possible use of Mk or Lk. (4) Only after the existence of a passion narrative has been established can we ask whether or not it belongs to the "acts of the martyr" *Gattung*. (5) While Mk 14:1-42 must be viewed as a compilation of isolated pieces of tradition, that this is also the case in 14:43—

16:8 needs more proof. (6) Whether there was a special pre-Lukan passion narrative in addition to Mk still has not been settled. (7) The NT summaries of the passion (e.g. Mk 10:33-34 and 1 Cor 15:3b-5) cannot be used to prove the existence of a pre-canonical passion narrative, but they do provide striking parallels to the Gospel narratives. (8) The thesis that Mark first created the passion narrative out of single pericopes has been asserted without the detailed analysis which is needed to prove such a position.—D.J.H.

483. A. THEOCHARĒS, "To chronologikon problēma tōn pathōn tou Kyriou hypo to phōs archaiōn tinōn martyriōn kai tēs synchronou ereunēs" [The Problem of the Dating of Christ's Passion in the Light of Some Ancient Witnesses and Contemporary Research], *DeltBibMel* 1 (1, '71) 34-51.

The article mainly discusses the date of the Last Supper. After a skeletal summary of various proposed solutions, the theory of A. Jaubert, which has not come to the attention of modern Greek theological literature, is more extensively presented. In the end, however, Jaubert's solution is not satisfactory since, among other reasons, it is contrary to the evidence of the Fourth Evangelist, who is known for his historical accuracy. The problem is inherent in the Gospels and any solution will always be hypothetical.—Th.S.

The Resurrection

484. H. BURHENN, "Pannenberg's Argument for the Historicity of the Resurrection," *JournAmAcadRel* 40 (3, '72) 368-379.

W. Pannenberg has argued that (1) no coherent or plausible naturalistic account can be given of the transition from Jesus' death to the activity and message of the primitive church and (2) the best explanation is one which refers to real appearances of the resurrected Lord and to a really empty grave. What Pannenberg apparently overlooks is the historian's prerogative to defer his decision about what happened when he judges the evidence to be insufficient. The historian's task is to construct an account of the past in terms of the common-sense knowledge of his day. But Pannenberg's explanation in terms of divine agency appeals to concepts which are not shared by virtually all educated persons. He asks his readers to step out of the shared knowledge of the 20th century into the tradition of Jewish apocalyptic expectation. While one can challenge the common-sense knowledge of our day, challenging it remains a philosophical or scientific task and not simply a historical endeavor. The historicity of the resurrection—that is, an account in terms of real appearances and a really empty tomb—cannot be affirmed simply through the application of historical method.—D.J.H.

- 485r. A. GEENSE, *Auferstehung und Offenbarung* [cf. *NTA* 16, p. 249].

R. J. DILLON, *JournBibLit* 91 (4, '72) 558-563.—G's impatience with critical NT scholarship has an anachronistic ring. Texts favoring his own thesis are

casually invoked without consideration of their pedigree or original intent. On the other hand, G's thesis is the sole measure by which the exegetical analyses of others are rejected. He is unquestionably stronger in his dialogues with fellow systematicians.—D.J.H.

486. P. GRELOT, "Croire au Christ ressuscité," *Études* 337 (1, '72) 119-141.

The controversy aroused by X. Léon-Dufour's book *Résurrection de Jésus et message pascal* (1971) furnishes the occasion for studying the role of the Catholic biblical scholar. First, the exegete has the right to offer his findings to the public and not restrict them to scholarly circles. Furthermore, in the question of the resurrection there are two matters of faith: (1) Christ is risen from the dead, a truth which by its very nature is trans-historical; (2) Jesus manifested himself as risen. No one, however, could receive the witness about the realism of these apparitions unless he was disposed to believe in the revealed mystery. To discover the truth of the Gospel narratives we must take account of the literary genres and avoid a tutiorism and a false concordism which is redolent of rationalism and forms only a paper wall of defense for the faith.

The second part of the article surveys the debate over Léon-Dufour's study. A. Feuillet and J. Daniélou have argued against positions similar to his, and the French bishops in a public statement warned the faithful against certain prevalent false doctrines concerning the resurrection. It seems that Léon-Dufour was misunderstood, and the French Catholic Biblical Association came to his defense, asking that there be further serious study of the complex problems of the resurrection and that all discussion should proceed without rancor and without personal attacks.—J.J.C.

487r. X. LÉON-DUFOUR, *Résurrection de Jésus et message pascal* [cf. *NTA* 16, p. 240; § 17-99r].

J. GALOT, "La risurrezione di Cristo: problemi attuali," *CivCatt* 123 (2928, '72) 527-540.—Summary and favorable assessment. When L-D states that the resurrection was real but not historical, he fails to point out that although the resurrection surpasses the normal historical framework, it is a historical fact because it was witnessed indirectly by historical testimony. The author differentiates perhaps too sharply what he sees as competing themes in the early kerygma: resurrection vs. glorification. In fact, exaltation was seen as a complement of the resurrection. L-D too readily rejects the period of 40 days after the resurrection. In fact, the apostles' perception of Jesus' departure was a visible event to which one could give a fixed date. Furthermore, his concept of what constitutes a body is philosophically unacceptable and has raised too many serious questions. Even in his letter replying to the objections of C. Spicq, he has not adequately explained his understanding of the continuity between the earthly and the risen body.—M.A.F.

488r. ———, *Idem*.

J. GIBLET, *RevThéolLouv* 3 (3, '72) 349-352.—Extensive summary. The

author has a taste for ambitious works of synthesis and here offers us a contribution of extraordinary scope and interest. Particularly valuable is the application of modern literary criticism and structural analysis to the NT texts. The criticism aroused by his views on the fate of the body in the tomb after the resurrection blows up out of proportion the few (somewhat Gnostic) pages which try to communicate with people of our day honestly and without pretension. The juxtaposition of the resurrection and exaltation is not wholly satisfying.—D.J.H.

489r. ———, *Idem*.

P.-É. LANGEVIN, *LavThéolPhil* 28 (3, '72) 305-307.—This suggestive and enriching work offers an excellent literary analysis of the appearances of the risen Lord; it is the product of long and detailed study of the Gospel texts. More attention should have been accorded to the contrast between the resurrection and the exaltation, and Jn 21 might have been given more consideration. The distinction between witness and narrative as two literary genres will surprise some readers. At certain points the author seems to forget or minimize the historical meaning of the appearances and to exalt their existential import.—D.J.H.

490r. ———, *Idem*.

A. MYRE, *SciEsp* 24 (3, '72) 409-412.—The volume is very well written and will appeal to specialists as well as to the ordinary reader. In general the reviewer agrees with L-D's positions though he differs on some points, e.g. the claim that the Gospel tradition manifests an increasing lack of interest in the empty tomb. The final part on hermeneutics and history deserves praise, for the author is the first Catholic scholar writing in French who has so boldly faced the problem of the resurrection from the standpoint of strict exegesis and history.—J.J.C.

491. C. M. MARTINI, "La testimonianza dei primi cristiani per la Risurrezione di Gesù," *CivCatt* 123 (2930, '72) 125-135.

In view of the number and complexity of recent works on the resurrection it would be best to take a positive approach, stressing certain points that need be remembered. The consensus on exegetical points that had been reached prior to Vatican II has been broken. Questions have been raised or raised anew: Is the resurrection "historical"? Does it concern us alone or does it concern Jesus? Does it regard his person or his work? His being or his body that was laid in the tomb? How did the resurrection affect the apostles, by an intuition from within or a real manifestation from without? To respond to these questions we must keep in mind the centrality of the message of the resurrection, the witnesses and the way they became aware of the reality of the Risen, the empty tomb, the charismatic phenomena of the primitive community and the understanding of Scripture. Finally, we must remember that the resurrection is a mystery of faith, known by faith and, therefore, by a gift of God.—S.B.M.

492. C. F. D. MOULE AND D. CUPITT, "The Resurrection: A Disagreement," *Theology* 75 (628, '72) 507-519.

Abridged and slightly revised correspondence between the two authors concerning the meaning and grounds of resurrection belief; the discussion began from Moule's reading of Cupitt's 1971 book *Christ and the Hiddenness of God*.

493. R. B. STRIMPLE, "Jesus and the Church: A Critical Study of the Christology of John Knox," *WestTheolJourn* 35 (1, '72) 36-64.

[An abstract of a doctoral dissertation submitted (under the same title) in 1972 to the Toronto School of Theology, along with a slightly revised version of chap. 6, which deals with the church's knowledge of Jesus as the risen Lord.] The term "resurrection" is used by J. Knox to refer to the church's present knowledge of Christ as risen Lord and as the Spirit, to the historical moment when he was recognized as such by the church, and to the myth of God's raising him from the grave. "This doctrine of the Resurrection is criticized in the light of the apostolic testimony, as is Knox's related doctrine of 'equivalence' in which Christ, Spirit, love, reconciliation, atonement, adoption—all the key terms of New Testament soteriology—all have the same denotation, all point to the one great reality, the life of the Church."—D.J.H.

494. A. W. WAINWRIGHT, "A Rejected Option of the Gospel," *ExpTimes* 83 (12, '72) 372-374.

If the hope of afterlife was superfluous to the gospel, the early Christians could easily have adopted the teaching of the Sadducees. If Jesus himself had not expected a resurrection, his followers would not have reacted to his death by producing stories about an empty tomb and resurrection appearances. While there is not complete agreement about the details, there is unanimity in the NT about the future hope. When the church emerged into the Gentile world, it could have revised its teaching on this matter but chose not to do so. If there is to be an interpretation rather than a rejection of the gospel, we cannot embrace opinions which the NT writers explicitly rejected.—D.J.H.

Synoptics

495. W. J. HARRINGTON, "The Parables in Recent Study (1960-1971)," *BibTheolBull* 2 (3, '72) 219-241.

While A. Jülicher's insights (developed by C. H. Dodd and J. Jeremias) remain basically sound, it now seems unjustified to insist that a parable of Jesus can have only one point of comparison and that he never introduced allegorical details. Also, the *Sitz im Leben Jesu* is not always easily determined, and the traditional adaptation may represent an authentic development of the parable's message. Progress has been made in these areas: the legal background of some parables (J. D. M. Derrett), the parable as art form (G. V. Jones, D. O. Via), the existential interpretation of the parables (E. Linnemann, Jones, Via), the

"servant parables" as a group (A. Weiser), the use of parables in Mt 13 (J. D. Kingsbury) and the preaching of the parables (Jones, H. Kahlefeld, G. Eichholz).—D.J.H.

496. E. LÓPEZ FERNÁNDEZ, "Nueva solución al problema sinóptico. La teoría de Antonio Gaboury: hipótesis, argumentos y crítica. (Conclusión)," *Est Bíb* 31 (1, '72) 43-81. [Cf. § 16-834.]

Although Gaboury's method is suggestive and seems to be solidly established, it appears that his conclusions upon critical examination will not win general acceptance any more than have past theories in this field. The great merit, however, of Gaboury is that he has made a serious effort to open up new paths in the area of Synoptic studies.—J.J.C.

497. N. PERRIN, "Historical Criticism, Literary Criticism, and Hermeneutics: The Interpretation of the Parables of Jesus and the Gospel of Mark Today," *JournRel* 52 (4, '72) 361-375.

The three aspects of interpretation in the title are distinct but interrelated for any particular text. The first treats the text as the expression of one man, in specific circumstances, and with a particular intended meaning; the second, as the independent entity it becomes, independent of the original author and intended readers; finally, hermeneutics concerns what happens between the text and the reader.

Jesus' parables are well understood now according to their historical contexts. Mk is essentially an apocalypse and at the same time a drama involving readers in the question of true Christology and discipleship. The parables as aesthetic objects were quickly allegorized, improperly, while Mk was sensitively appropriated by Matthew and Luke, who created a foundation myth out of the apocalypse. While allegorization does violence to the open-ended character of the parables, Mk's realistic narrative could be modified into narratives for the believer with appropriate means ("ritual") of relating them to his own situations.

Texts remain texts-as-such, and demand hermeneutics appropriate to each. Allegorization robs the parables of their intensely personal expressiveness of Jesus' vision of reality; Matthew and Luke, however, have not done violence to the text of Mk because they lift up potentialities of its own inherent character. The interpretive move was similarly drastic, but as appropriate to the nature of the primary text in the latter case as inappropriate in the former.—W.G.D.

498. G. SCHILLE, "Literarische Quellenhypothesen im Licht der Wahrscheinlichkeitsfrage," *TheolLitZeit* 97 (5, '72) 331-340.

In discussing the source common to Mt and Lk it is still debatable whether we are dealing with a stream (or streams) of oral tradition or with a written source. The arguments used to prove that Q was a written document (agree-

ments in vocabulary, similar orderings of incidents, doublets and double traditions) are not genuine proofs. In fact, the divergence in theology among the sayings suggests the opposite. The recent studies of H.-T. Wrege and D. Lührmann, along with that of L. Gaston, help to sharpen the major questions. Is it really possible to do redaction-criticism, as Lührmann does, on a text we do not possess? How large was this source, and when did it originate? If Q was written, how can we explain the differences in wording between Mt and Lk? Is any one theme or tendency in the material sufficiently powerful to have inspired the written edition?

We cannot afford to neglect Wrege's work on mnemonic techniques, but it is still questionable whether there were large complexes of sayings prior to Mt and Lk. At any rate, it seems best to acknowledge with Wrege the oral character of the pre-literary process of transmission with all its methodological consequences. J. M. Robinson and H. Koester have proposed that Q was a "wisdom collection." But are they actually describing a literary *Gattung*? Can they speak accurately of a chain of tradition or trajectory between Judaism and Christianity?—D.J.H.

499. R. H. STEIN, "Che cos'è la *Redaktionsgeschichte*?" *RassTeol* 13 (4, '72) 257-263.

Italian translation (abridged) of a 1969 article [§ 13-847].

500. C. H. TALBERT AND E. V. McKNIGHT, "Can the Griesbach Hypothesis Be Falsified?" *JournBibLit* 91 (3, '72) 338-368.

This article examines in detail three passages from the triple tradition—Mt 28:1-8; 16:13-23; 12:1-8, and parallels in each case—and three from the double tradition—Mt 5:39-42, 44, 46-47 and 7:12; 12:38-42; 24:37-39, and parallels in each case—by applying to them the criteria accepted by W. R. Farmer for distinguishing between primary and secondary material. In the first set the minor agreements of Mt and Lk against Mk are also examined. The result is to cast doubt on the Griesbach hypothesis as held by Farmer, for the analysis reveals cases where Mk seems prior to Mt, where Mk seems prior to Lk, where Lk seems prior to Mt, and where Lk and Mt seem independent of one another. —G.W.M.

501. B. VAN IERSEL, "The Normative Anthropology of the Gospel," *Concilium* 75 ('72) 48-57.

The coming of the kingdom of God is the indicative which underlies all Jesus' words and actions, conversion is the imperative underlying all that the gospel says about man's activity, and Son of Man "is the name pointing to the man who gave a human aspect to this." According to Mk there is only one fundamental rule of human conduct—to care for our fellow man who needs us. Mt and Lk add new emphases and shades of meaning (the "golden rule," di-

vesting oneself of possessions, caring for the "least of these my brethren").
—D.J.H.

Synoptics, cf. § 17-767.

Matthew

502r. W. F. ALBRIGHT AND C. S. MANN, *Matthew* [cf. *NTA* 16, pp. 234-235; § 17-110r].

R. H. FULLER, *TheolStud* 33 (3, '72) 580-582.—Among the commentary's good points are the authors' characterization of Matthew's theology, their expertise on such matters as the Jewish environment and Semitic names, and their interpretation of particular passages. Yet along with a conservative rejection of the methods of source- and form-criticism, they indulge in a radical criticism of their own with their readiness to emend the text and with their rejection of Mt 11:12-15 as being unauthentic to Jesus. We cannot welcome this commentary enthusiastically.—D.J.H.

503r. ———, *Idem*.

H. B. GREEN, *JournTheolStud* 23 (2, '72) 480-483.—While there are points of detail on which any reader should benefit from the authors' learning, the book "is, at best, eccentric and, at worst, likely to darken counsel." The introduction is diffuse; the commentary, though thin by comparison, "has its share of disproportionate attention and of learned irrelevance." The authors are criticized for their failure to take into account recent redaction-critical studies on Mt, their blanket criticisms of German scholarship, their excessive emphasis on realized eschatology and their many unconvincing emendations.—D.J.H.

504r. ———, *Idem*.

T. HOLTZ, *TheolLitZeit* 97 (8, '72) 593-596.—Summary of major positions. This new commentary must at least astonish its German-speaking readers. The authors' stated aim of taking "the words of Matthew's gospel seriously" is belied by the surprisingly large number of conjectures they have introduced into the text.—D.J.H.

505r. ———, *Idem*.

R. SCROGGS, "A New Old Quest? A Review Essay," *JournAmAcadRel* 40 (4, '72) 506-512.—Summary of the authors' conclusions. The value of the commentary lies in its formal and polemic assault upon current scholarship, but it does "little to convince me that today's methodologies are in error" The issue turns on how many maneuvers can be called upon before the total structure which the authors have built gives the appearance of unacceptable shakiness. Examples of the authors' questionable manipulation of Mt are provided.—D.J.H.

W. G. THOMPSON, *CathBibQuart* 34 (4, '72) 481-485.—If the authors had limited themselves to topics more immediately related to Mt, their introduction would be much less dull and difficult to read. Their strong emphasis on the role of oral tradition in the formation of the Gospels ignores the very striking evidence for a close literary dependence. In many matters they set themselves firmly against the directions in which present scholarly conversation about Mt is moving. Their translation seems very literal and prosaic with a tendency toward abstract rather than concrete language. Throughout the commentary they are too preoccupied with defending the Gospel narrative as a reliable source for the events of Jesus' life. The sharp distinction between the "kingdom of heaven" and the "kingdom of God" cannot be sustained.—D.J.H.

507. K. MESCHKE, "Matteusevangeliets mitt" [The Middle of the Gospel of Matthew], *SvenskTeolKvart* 48 (3, '72) 119-121.

Mt has been subjected to a number of compositional analyses (e.g. five main parts according to B. W. Bacon and K. Stendahl, seven according to W. Schmauch). Here it is suggested that 16:13-20 functions as a mid-point pericope, dividing the Gospel into two almost equal parts.—B.A.P.

508r. J. RADERMAKERS, *Au fil de l'évangile selon saint Matthieu* [cf. *NTA* 17, p. 247].

T. SNOY, "Une nouvelle lecture de l'Évangile selon Matthieu," *BibVieChrét* 107 ('72) 39-43.—The structured translation gives the reader a global and penetrating vision of the text. The discussion of Mt achieves the stated goal of cutting a path between scientific exegesis and popularization. The structuralist methodology may hide the heterogeneity of the materials from which Mt was composed and the complexity of their arrangement.—D.J.H.

509. P. ROLLAND, "From the Genesis to the End of the World: the Plan of Matthew's Gospel," *BibTheolBull* 2 (2, '72) 155-176.

Rather than seeing the five major discourses in Mt as each following a narrative section, it is better to view them as preceding the narrative sections. To prove that this was the Evangelist's plan one must demonstrate that there are clear correspondences between the discourse and the narrative which follows, that these correspondences are marked by the form which the Evangelist has placed on his materials, and that the proposed divisions manifest a real dramatic progression from one part to another.

Analysis of the prologue (chaps. 1—4) reveals a parallelism with the Pentateuch: Gen (Mt 1:1—2:15), Exod (2:16—3:12), Lev (3:13-17), Num (4:1-7) and Deut (4:8-16). Then, the five major discourses are seen to be arranged in the inverse order of the Pentateuch, in chiasmic symmetry with the prologue. In the narrative sections Matthew emphasizes the contacts between Jesus and the OT prophets.—D.J.H.

510. [Mt 1:1-16] P. SEETHALER, "Eine kleine Bemerkung zu den Stamm-bäumen Jesu nach Matthäus und Lukas," *BibZeit* 16 (2, '72) 256-257.

At the time of Jesus there may have been two men named Joseph who were of the house of David but only distantly related. The name Joseph appears three times in Lk 3:23-38 and so was fairly common. Matthew and Luke may have identified different persons as the father of Jesus.—D.J.H.

511. A. BOUTON, "C'est toi qui lui donneras le nom de Jésus. Mt 1,18-24," *AssembSeign* 8 ('72) 17-25.

The passage insists, not on the revelation of the virginal conception to Joseph, but on Joseph's own right to exercise his legal paternity. In Lk's account the accent is on the virginal conception, but in Mt it is on Joseph's acceptance of the situation and its consequences for the genealogy of Jesus, the son of David, the son of Abraham.—S.B.M.

512. [Mt 1:23] G. DEL OLMO LETE, "La profecía del Emmanuel (Is. 7,10-17). Estado actual de la interpretación," *EphMar* 22 (3-4, '72) 357-385.

A review of the works that have appeared since 1966 on the prophecy of Isaiah and its use in Christian tradition from Matthew to our day. It might be said that the oracle has not so much a typical as a messianic scope since the historical figure is rather vague and allows messianic "re-reading," which was in evidence in intertestamental times and reached its consummation in Mt 1:23.—S.B.M.

513. A. CHARBEL, "Mt 2,1.7: Os Reis Magos eram Nabateus?" *RevistCultBib* 8 (1-2, '71) 96-103.

An examination of the tradition about the origin of the Magi, the provenance of the gifts they brought, and the background of the Nabateans and of Petra leads to the conclusion that the identification of the Magi with the Arabs is well founded. For the subsequent identification of the Magi with the Nabateans various explanations can be given.—S.B.M.

Mt 3:13-17, cf. §§ 17-528r—529r.

514. [Mt 5:32] U. NEMBACH, "Ehescheidung nach alttestamentlichem und jüdischem Recht," *TheolZeit* 26 (3, '70) 161-171.

Mt 5:32; 19:9 can be investigated from the perspective of the law about divorcing one's wife in the OT and in Judaism, for these texts were written by a Jewish Christian for Jewish Christians. Deut 24:1-4 is the key OT text and indicates that marriage relationships are not private matters. False sexual or marital conduct defiles the land. Previous investigations of Jewish sources have concentrated almost exclusively on the legality of divorce and have failed to note those sources which speak of the command to divorce. *bGitt* 90b and *Ket* 7.6 as well as *pKet* 34b, 52 and *pGitt* 9, 50d, 29 are evidence for stating that in the case of adultery a man had to divorce his wife. Seen from the per-

spective of Jewish law and its command to divorce, Mt 5:32; 19:9 are original. Divorce cannot be forbidden when it is commanded in Jewish law because of adultery.—R.J.K.

Mt 5:32, cf. § 17-520.

515. P.-E. JACQUEMIN, "Les options du chrétien. Mt 6,24-34," *AssembSeign* 39 ('72) 18-27.

The plan of the pericope is easy enough to discern. The four phrases of v. 24 form a first, very brief, section: a proverb, commented on by two parallel and antithetical propositions, followed immediately by an application. The rest of the pericope constitutes a second section: a double counsel (v. 25), followed by two examples (vv. 26-30). The conclusion (vv. 31-33) resumes the initial counsel. Thus, by means of the sapiential modes of expression, the pericope inculcates the exclusive service of God (v. 24) and the primary care for the kingdom which rejects temporal anxiety (v. 25), believes in the Father's providence (vv. 26-30) and seeks the kingdom (vv. 31-33).—S.B.M.

516. W. GRIMM, "Zum Hintergrund von Mt 8, 11f/Lk 13, 28f," *BibZeit* 16 (2, '72) 255-256.

Isa 43:5b-6a provides the closest parallel to Mt 8:11-12/Lk 13:28-29. The OT passage has all the essential elements of the NT logion: the motif of coming, the various directions, and the goal of salvation.—D.J.H.

Mt 9:35—10:14, cf. § 17-534.

517r. [Mt 12:38-42] R. A. EDWARDS, *The Sign of Jonah in the Theology of the Evangelists and Q*, Studies in Biblical Theology, Second Series 18 (Naperville: Allenson, 1971), xi and 122 pp.

P. D. MEYER, *JournBibLit* 91 (4, '72) 557-558.—The author has accomplished his purpose of offering a comprehensive description of the development of the pericope. He rightly insists that it be interpreted in the context of the active theologizing of the early church. Moreover, he has elucidated one form ("the eschatological correlative") by which the early church expressed its faith in the coming Son of Man. But is the eschatological correlative really a way of "collapsing" time? Is the "fortuitous" joining of the denial of a sign with the double saying a really adequate foundation for creating the "exception" of a "sign of Jonah"? Finally, one may object to the understanding of Q's Christology on which E's scheme rests.—D.J.H.

Mt 17:1-9, cf. § 17-537.

518r. [Mt 17:22—18:35] W. G. THOMPSON, *Matthew's Advice to a Divided Community* [cf. *NTA* 15, pp. 242-243; § 17-125r].

J. ROLOFF, *TheolLitZeit* 97 (5, '72) 356-358.—Because it analyzes a brief passage rather than offering a general interpretation of Mt and because it

acknowledges the methodological uncertainties involved in redaction-criticism, this book is formally and methodologically symptomatic of redaction-criticism today. Its greatest merit is the careful working out of Matthew's techniques of composition. The attempt to show that 17:22-27 belongs with 18:1-35 can be questioned. Also, the picture of the Evangelist and his community remains flat because T does not allow for opposition to the tradition as a significant factor.—D.J.H.

519. S. LÉGASSE, "Jésus et l'impôt du Temple (Matthieu 17, 24-27)," *SciEsp* 24 (3, '72) 361-377.

The sons who are not taxed by the ruler are the family in a wide sense, including the employees and domestics, and Jesus concludes that the Christians are not bound to pay the tax to their Father, the Lord of the Temple. This deduction runs contrary to rabbinic teaching, and to avoid scandal Jesus bids Peter to pay the tax. The passage is not concerned with the relations between the church and the Roman government of Palestine but between the church and the synagogue. The problem of the tax is a thing of the past, but Matthew uses the old tradition in order that he may exhort his readers to act tactfully with Israel and on secondary matters not to add to the reasons which could turn Israel away from the church. In short, Jesus holds that all without exception should support the cult by voluntary offerings. Only the fear of seeing his action interpreted as a refusal of the entire Jewish cultic system led him to make concessions on the practical level. Jesus was by no means a camouflaged enemy of the Temple.—J.J.C.

520. [Mt 19:1-12] W. J. HARRINGTON, "The New Testament and Divorce," *IrTheolQuart* 39 (2, '72) 178-187.

The exceptive clauses in Mt 19:9 and 5:32 are due to the editorial hand of Matthew and mean what they say, but they are an intensification of Jesus' demands rather than an equivocation of his position. Deut 24:1-4 forbids divorce and remarriage to the same woman. Because Moses in Deut 24:1-4 cannot have contradicted Gen 2:24 ("and they become one flesh"), he cannot have permitted divorce and marriage again with a stranger; this would lie outside the "one-flesh" relationship. So Jesus is seen as intensifying the demand of the Law. One is entitled to divorce his wife for unchastity only if one cannot keep her as a companion. But then one is effectively "made a eunuch" (Mt 19:12) by having no possibility of remarriage for the rest of his lifetime. That the NT teaches the indissolubility of marriage is not in question. The real question concerns the manner in which it is taught—as ideal or as absolute law?—D.J.H.

Mt 19:9, cf. § 17-514.

Mt 19:24, cf. § 17-538.

Mt 21:33-46, cf. § 17-541.

Mt 22:1-14, cf. § 17-561.

Mt 22:15-22, cf. § 17-542.

521. T. VAN DEN ENDE, "La Loi et les Prophètes. Mt 22,34-40," *AssembSeign* 61 ('72) 18-27.

Mt modifies Mk's tradition in this account but it is difficult to decide why the well-intentioned scribe becomes a Pharisee, a lawyer. In thus introducing Jesus' opponent here, however, Mt prepares for chap. 23, where 36 of the 39 verses have warnings against the Pharisees and the scribes. Matthew's intention was not to write a history of Judaism in his time but to show his readers wherein lay the roots of the conflict between Christian communities and the Jewish groups, as well as the roots of the deviation which appeared within the church itself. Matthew, moreover, takes a definite position against a certain conception of God as one who has "defined and fixed all from the beginning."—S.B.M.

522. [Mt 25:31-46] J. F. WALVOORD, "Christ's Olivet Discourse on the End of the Age. The Judgment of the Nations," *BiblSac* 129 (516, '72) 307-315. [Cf. § 17-127.]

Those being judged have survived the great tribulation. During the tribulation there will be a Satanic hatred of the Jewish people; to befriend a Jew to the extent indicated in the passage would be an extraordinary evidence of works produced by the grace of God. Absence of the works indicates lack of salvation just as clearly as presence of the works indicates faith in Jesus Christ.—D.J.H.

Mt 26:26-29, cf. § 17-543r.

Mt 27:33-56, cf. § 17-565.

523. [Mt 27:57—28:10] K. P. G. CURTIS, "Three Points of Contact Between Matthew and John in the Burial and Resurrection Narratives," *Journ TheolStud* 23 (2, '72) 440-444.

The three points of contact are the uses of the term "brethren" in Mt 28:10 and Jn 20:17, the common ascription of discipleship to Joseph of Arimathea in Mt 27:57 and Jn 19:38, and the agreement in describing Jesus' tomb as new in Mt 27:60 and Jn 19:41. These agreements point strongly to the conclusion that the writer of Jn was familiar with the text of Mt.—D.J.H.

Mark

524. D. J. HAWKIN, "The Incomprehension of the Disciples in the Marcan Redaction," *JournBibLit* 91 (4, '72) 491-500.

An analysis of the redaction of Mk shows that there is a distinction between the disciples and *hoi exō* and that, although the disciples pierce the secret of Jesus' identity, they fail to grasp the mystery of his destiny. (1) Mark's readers would have seen in 4:10-12 that they like the disciples are the privileged beneficiaries of revelation and that the disciples represent the church while the crowds

represent Israel. That the disciples are representative of the post-Easter church is evident from the explanation of the Parable of the Sower. (2) The joining of 8:27-30 and 8:31-33 provides a thematic progression. The unveiling of the secret of Jesus' identity introduces the unveiling of the mystery of his destiny. But what Peter repudiates, the church is called on to embrace. The mystery which the disciples fail to understand is precisely the mystery into which the church is called to enter.—D.J.H.

525. R. G. RANK, "Who is this man? The Son of Man According to Mark," *BibToday* 63 ('72) 959-965.

In every occurrence of "Son of Man" in Mk it is the authority of Jesus that is at stake. Jesus' authority goes beyond the merely human; it is the authority to establish the kingdom of God. The whole Gospel is an attempt to spell out what it means to be the Son of God by portraying Jesus as authentic man in so far as he obeys God perfectly. By his death "Jesus showed who he really was—not only the Son of God, but uniquely, genuinely Man."—D.J.H.

Mk, cf. § 17-497.

526r. [Mk 1:1-15] R. TREVIJANO ETCHEVERRÍA, *Comienzo del Evangelio. Estudio sobre el prólogo de San Marcos*, Publicaciones de la Facultad Teológica del Norte de España 26 (Burgos: Aldecoa, 1971), xxiii and 273 pp.

S. LÉGASSE, *BullLitEccl* 73 (4, '72) 282-283.—The author does not avoid the serious and difficult problems posed by Mk 1:1-15. Also commendable is his position that Mt and Lk contain more reliable information about the content of John the Baptist's preaching than Mk does. The author's introduction of an indefinite period between the time of Jesus and the parousia seems to arise from an unfortunate tendency to read Mk from a Lukan perspective.—D.J.H.

527r. ———, *Idem*.

G. TESTA, *DivThom* 75 (2, '72) 206-207.—Although the study is the fruit of great labor and there are interesting detailed observations, the method in general is incorrect. (1) Trevijano should have submitted the passage to a close-knit detailed analysis, examined the background of the primitive church and compared Mark's redaction with that of the Synoptics and of John. (2) Often Trevijano appears to use the prologue as a mine for NT themes. (3) The study of the tradition in Mt and Lk does not appear helpful for a more accurate understanding of Mark's position. (4) The single elements of the study are not always sufficiently probed and analyzed either at the textual or at the bibliographic level.—J.J.C.

528r. [Mk 1:9-11] F. LENTZEN-DEIS, *Die Taufe Jesu* [cf. *NTA* 15, p. 357; § 16-872r].

C. J. A. HICKLING, *HeythJourn* 13 (4, '72) 459-462.—The basic finding—the

events following the baptism of Jesus are narrated in conformity with a recognized interpretative convention seen in the Targums and express his true nature and the purpose for which he came—is convincing. The striking feature about what the first narrators have done with the baptism story lies not in their acceptance of an already formed *Gattung* but rather in “their freedom to interpret what they were handing on in what was, for them all, the most obviously appropriate way.”—D.J.H.

529r. ———, *Idem*.

B. PIEPIORKA, *ZeitKathTheol* 94 (3, '72) 320-323.—This work is noteworthy for the use it makes of the Targums in the exegesis of NT texts and for the establishment of the *Deute-Vision* (a vision in which the main figure at the beginning of his career is shown the significance of his whole life) as a literary form in Jewish literature. But these accomplishments emphasize the need for complete critical editions of the Jewish texts and for further reflection on the *Deute-Vision* (e.g. can we find sub-categories within the *Gattung*?).—D.J.H.

530. G. GAIDE, “Question sur le jeûne. Mc 2,18-22,” *AssembSeign* 39 ('72) 44-54.

Within the context of the controversies narrated in the Gospel we can see Mark's care to note the progressive character of Jesus' revelation of his person. The episode narrated here must have taken place after the confession at Caesarea. As for its authenticity, one cannot deny a priori that Jesus employed metaphors that the OT reserves for God. The general aim of the section on fasting (vv. 18-20) is not moralizing but kerygmatic. To this section have been added, either by the tradition or by Mark himself, the two strictly parallel and complementary parables, the first stressing the old and the second the new.—S.B.M.

531. [Mk 3:13-19] G. SCHMAHL, “Die Berufung der Zwölf im Markusevangelium,” *TrierTheolZeit* 81 (4, '72) 203-213.

The pericope is studied from the viewpoint of tradition-, redaction- and form-criticism, and exegesis of the individual verses is then given. The author concludes that Mark is the first to present the Twelve as related to a clearly defined function, depicting them as responsible for carrying on the work of Jesus. At the same time, the Evangelist recognizes that the most essential part of the gospel is to proclaim Christ. Hence the significance of the Twelve is relative since it points to the incomparable, normative character of the person and work of Jesus.—J.J.C.

532. M. E. BORING, “How May We Identify Oracles of Christian Prophets in the Synoptic Tradition? Mark 3:28-29 as a Test Case,” *JournBibLit* 91 (4, '72) 501-521.

The data regarding Christian prophetism contained in the NT and in writings such as the *Didache* and the *Shepherd* of Hermas must first be projected back-

ward and Palestine-ward, to the extent that this is possible, with due allowance for the situations and tendencies of the individual authors. Then we must compile a list of those characteristics which remain common to several of our sources. Finally, the sayings must be able to be seen as having existed independently of a narrative context and must on other grounds be considered to be church products rather than words of the historical Jesus. If the sayings have several points of contact with the features of early Christian prophecy reconstructed on the above basis, then they may be properly considered to be oracles of Christian prophets.

Several features of Mk 3:28-29 indicate that it came into being as an oracle of an early Christian prophet. The absence of any original narrative setting and the variety of its contexts in the Synoptics show that it was an independent saying. It bears three formal marks (initial *amēn*, chiastic structure and legal form) which on other grounds are likely characteristics of Christian prophetic speech. It anticipates the last judgment and makes it present. The authority claimed in the logion has a charismatic basis. It appears that Mk 3:28-29 was formed as something of a *peshar* on Isa 63:3-11. A logion which so exalts the Holy Spirit most likely comes from a spirit-endowed prophetic circle. The Markan context and its tradition-history provide further evidence that the saying originated in Christian prophecy. *Didache* 11.7 proves that the connection between Mk 3:28-29 and Christian prophecy is very old indeed.—D.J.H.

533. K. HAACKER, "Erwägungen zu Mc IV 11," *NovTest* 14 (3, '72) 219-225.

Mk speaks of the mystery of the kingdom, Mt and Lk of the mysteries. Mk has taken "mystery" with the force of an adjective (cf. 2 Thes 2:7; Josephus, *War* 1.470) to mean "the hidden kingdom." Thus the sense is, "To you is given the hidden kingdom of God, but to those outside it becomes a mockery." This interpretation explains why Mk 4:13-20 does not immediately follow the parable. The original explanation of the parable was the basis for Mk 4:10-12 and only through changes and additions was it transformed into the so-called parable theory. Both the original and the later interpretation of Mk 4:11 are ecclesiological. The original was an encouragement to the group of the disciples. The later interpretation (Mk 4:13-20) has predominantly the sense of an admonition.—J.J.C.

Mk 4:28, cf. §§ 17-427—432.

534. G. TESTA, "Studio di Mc 6, 6b-13 secondo il metodo della storia della tradizione," *DivThom* 75 (2, '72) 177-191.

Lk 10:1-12 retains substantially the most ancient tradition on the mission of the disciples, which is consequently that of the source Q. Mark selects from this source and composes his pericope 6:7-13. But he certainly preserves some elements from Q which have been selected or transformed by Luke. Finally, the structure of Mk 6:7-13 is given as proposed by V. Taylor, but with a few corrections.—J.J.C.

Mk 6:52-53, cf. §§ 17-427—432.

535. N. J. McELENNEY, "Authenticating Criteria and Mark 7:1-23," *CathBib Quart* 34 (4, '72) 431-460.

In recent years NT scholars have attempted to formulate serviceable criteria for determining the authenticity or historical worth of specific Gospel passages: ascertaining what is attributable to the redactor, attestation in multiple sources or in multiple literary forms, isolating (and then discounting) the tendencies of the developing tradition, language (Semitisms, Aramaic or Hebrew originals), discontinuity with contemporary Judaism or the early church, determining where a tradition has been modified, coherence, vividness, consistency with Jesus' style, and historical presumption (accepting the reporter's word unless there is reason not to do so). These criteria are then illustrated by applying them, where it is possible, to Mk 7:1-23. With historical presumption, we can accept the facticity of the encounter between Jesus and his opponents (at least as a typical encounter). The controversy over uncleanness in 7:2, 5 leads the narrator and/or Evangelist to subjoin a principle from Jesus' teaching (7:15) which was probably delivered on another occasion. To the early narrative has been added the parenthetical explanations in v. 2 ("unwashed") and in vv. 3-4 (the Pharisaic customs) as well as the citation of Isa 29:13 from the LXX. Also, vv. 14-23 have been joined to vv. 1-13; vv. 17-19 reflect the Markan messianic secret, and the basic principle in v. 20 introduces a list of sins from an early Christian catechesis.—D.J.H.

536. S. MORAG, "*Ephphatha* (Mark vii. 34): Certainly Hebrew, not Aramaic?" *JournSemStud* 17 (2, '72) 198-202.

There is conclusive evidence for the assimilation of the *t* to the first radical in the reflexive stems in Samaritan Aramaic. Contrary to the view of I. Rabinowitz [§ 16-883], we must conclude that the possibility of regarding *ephphatha* as Aramaic is as valid as that of considering it to be Hebrew.—D.J.H.

537. [Mk 9:2-10] S. GENNARINI, "Le principali interpretazioni postliberali della pericope della trasfigurazione di Gesù," *RivistStorLettRel* 8(1, '72) 80-132.

It is the purpose of this study to trace the evolution of the problem of interpreting the transfiguration and to discuss some typical approaches of modern exegesis. Liberal exegesis provided classical types of the rationalizing interpretation of the narrative: myth, natural event, psychological process, or theological invention. The post-liberal stage of the interpretation began with the works of E. Lohmeyer (two independent nuclei: the Hellenistic and the apocalyptic Jewish) and R. Bultmann (an anticipated paschal narrative inserted, perhaps by Mark himself, into the life of Jesus). The real revival of the problem was initiated by G. H. Boobyer and H. Riesenfeld, who reintroduced the theological meaning into the interpretation. This in turn opened the way for the hermeneutical inquiry of H. Baltensweiler and C. Masson. From an examination of the principal interpretations of the past fifty years certain important facts emerge: the uncertainty in determining the thematic center of the narrative, the rather vague way in which its formal structure and characteristic elements have been analyzed,

and the paradoxical discovery that the more valid categories of interpretation are still those of the traditional exegesis. It is perhaps in the typological character of the pericope that a key to its interpretation on the redactional level can be found.—S.B.M.

538. R. KÖBERT, "Kamel und Schiffstau: Zu Markus 10,25 (Par.) und Koran 7,40/38," *Biblica* 53 (2, '72) 229-233.

The term *kamēlos/kamilos* employed in the so-called "camel and eye of the needle" proverb of Mk 10:25 parr. probably had the colloquial maritime meaning of "ship's towline," as posited later by Origen and Cyril of Alexandria. Exchange of other Greek and Arabic loanwords suggests that as the proverb passed from Greek to Arabic the Greek term *kamēlos* with its maritime connotation was incorporated into the Koran text (7.40/38) as the loanword *jumal/jummal*.—J.H.E.

539. A. PAUL, "Guérison de Bartimée. Mc 10,46-52," *AssembSeign* 61 ('72) 44-52.

The place occupied by the actual miracle of healing in Mk's narrative is minimal. The place of the miracle within the design of the Gospel and within its more immediate context, "on the road, going up to Jerusalem" (10:32), and a comparison with Mk 5:1-20 reveal the importance of "the way" as well as the contrasts built into 10:46-52 between exclusion, fixity and distance on the one hand and inclusion, mobility and proximity on the other. V. 47 confirms this by the paradox of the blind man's "seeing" it was Jesus "Son of David." Similarly, "Jesus stopped" and the blind man "sprang up and came to Jesus"; Jesus' saying "Go" and the blind man's following him on the way constitute the essential link with the experience of the believer. For to "believe" is to "see" but above all to "follow" Jesus; to leap to Jesus is to "receive sight immediately" and "follow him on the way."—S.B.M.

540. [Mk 11:15-17] N. M. FLANAGAN, "Mark and the Temple Cleansing," *Bib Today* 63 ('72) 980-984.

The Synoptics' use of Isa 56:7 and Jer 7:11 gives a richer theology than does John's use of Zech 14:21. Mark has placed his own stamp on the OT citations: on Jer 7:11 by enclosing the cleansing within his two-part fig-tree account; on Isa 56:7 by including the significant final phrase, "to all peoples."—D.J.H.

541. [Mk 12:1-12] J. E. AND R. R. NEWELL, "The Parable of the Wicked Tenants," *NovTest* 14 (3, '72) 226-237.

The Parable of the Wicked Tenants is not Christological but is addressed to Zealots and their sympathizers and teaches that the logical outcome of their violent methods would be their own ruin. Given the character of the Galilean lands—that Galilee was a stronghold of the Zealots, who favored the poor against the rich—it appears that the parable speaks in some way of their revolutionary

methods. The sending of the son is not a Christological addition but is the natural climax of the parable, and his being killed could imply that there was no longer an heir to the property, which in certain circumstances then belonged to the first claimant. The Zealots and their sympathizers would not be sympathetic to a foreign landowner, and for them to "kill the foreign son of a foreign landowner in order to regain a vineyard for Israel would not be an atrocity but a hero's accomplishment." Jesus, however, with his question reminds his hearers that the usurping tenants will be put to death. Thus the audience is taught that the inevitable result of such violent tactics is self-destruction.—J.J.C.

542. [Mk 12:13-17] A. Stock, " 'Render to Caesar,' " *BibToday* 62 ('72) 929-934.

By requesting the coin to look at, Jesus acts out Qoh 8:2 and then speaks in conformity to it. His response is neither an evasion nor an equivocation. He says simply: "Obey the commands of the king and obey (thereby) the commandments of God." The king's rights are to be recognized, even if he is a pagan. His commands are to be obeyed as long as they do not run counter to God's law.—D.J.H.

Mk 12:31, cf. § 17-607.

543r. [Mk 14:22-25] R. FENEBERG, *Christliche Passafeier und Abendmahl* [cf. *NTA* 16, pp. 237-238].

H. K. McARTHUR, *CathBibQuart* 34 (4, '72) 494-496.—The author's method is to indicate the deficiencies of other views and then state his own position, not by a direct exegetical study but rather by drawing a picture of the total context in which he feels the text fits. Much of the argument is persuasive. It may well be true that the *Abendmahlsberichte* reflect the Easter festival of the early church and that the conflicting dates for the Last Supper are due to conflicting cult practices rather than to conflicting memories about the events of the passion. But can this be applied as a general methodological principle to other elements in the Gospel tradition? Is it not possible (probable?) that in the *Abendmahlsberichte* some aspects have been shaped by the historical memory of the community?—D.J.H.

544. [Mk 14:22-25] K. KERTELGE, "Die soteriologischen Aussagen in der urchristlichen Abendmahlsüberlieferung und ihre Beziehung zum geschichtlichen Jesus," *TrierTheolZeit* 81 (4, '72) 193-202.

Three different reports of the institution of the Eucharist can be distinguished—Mk 14:22-24; 1 Cor 11:23-26 (Lk 22:19-20); Lk 22:15-18 (cf. Mk 14:25). The first two do not depend upon a common source but are based upon the same happening. The third account, which differs from the others, seems more original. In these reports the soteriological statements are connected with the OT Passover, the covenant idea and the concept of atonement, whose evolution may be observed in the NT and are based ultimately upon Jesus' consciousness. The

affirmations do not derive from ideas prevalent in contemporary Judaism (e.g. atonement) but from the attitude and conduct of the earthly Jesus.—J.J.C.

Mk 15:22-41, cf. § 17-565.

545. R. H. SMITH, "New and Old in Mark 16:1-8," *ConcTheolMon* 43 (8, '72) 518-527.

This passage is the intended ending of the Gospel. It is a pronouncement story climaxed in the words of the angel who appears as a teacher sitting in a place of good fortune. It is actually a resurrection account. The risen Jesus will lead his disciples to Galilee, the place of his ministry. The last verse is made up of parallel expressions; both halves describe the same thing. The women fled from the tomb in fear and trembling because they had a momentous announcement to make.—J.O'R.

Luke

546. CH. S. BOULGARĒS, "Historikē anaskopēsis tēs peri ton Loukan kai tas Praxeis ereunēs" [A Historical Survey of Research on Luke-Acts], *Delt BibMel* 1 (3, '72) 212-223.

A first installment on the history of research in Lukan studies. Following É. Trocmé, the writer divides the subject matter chronologically into five periods. The first four are presented here: the work of J. D. Michaelis, J. C. R. Eckermann and K. A. Credner; the Tübingen school; the studies of M. Dibelius; the contemporary period. The survey is intended for "the readers of the Greek Orthodox theological world." [To be continued.]—Th.S.

547. S. BROWN, "Apostasy and Perseverance in the Theology of Luke," *Bib Today* 63 ('72) 985-993.

A summary of the author's book by the same name [cf. *NTA* 13, p. 399].

548. H. M. CONN, "Luke's Theology of Prayer," *ChristToday* 17 (6, '72) 290-292.

Luke gives prayer its theological place in the divinely directed history of redemption; it cannot be understood apart from his approach to the history of divine salvation.—D.J.H.

549. T. REESE, "The Political Theology of Luke-Acts," *BibTheol* 22 (3, '72) 62-65.

The apologetic and deferential tone of Luke's treatment of the Roman authorities contrasts markedly with the polemical way in which he handles Jewish officials. What might seem like anti-Semitism was directed not against a weak minority but at the powerful Jewish leadership which was persecuting the Christians. The Roman Empire, however, was indifferent to Christianity or even protected it. "Luke saw this and liked it since it fits into his more funda-

mental theological ideas about the rejection of Christ by the Jews and his acceptance by the Gentiles.”—J.J.C.

550r. T. SCHRAMM, *Der Markus-Stoff bei Lukas* [cf. *NTA* 16, p. 242; § 16-895r].

A. GABOURY, *CathBibQuart* 34 (4, '72) 540-541.—The author puts the redaction-critical approach on a more secure basis than all the harmonizing efforts of H. Conzelmann and company. But what are valid criteria for establishing distinct independent sources? How does S know that the special Lukan tradition belongs to the *Nebenquelle* instead of to a revised edition of Mk? If it is necessary to have recourse to a *Nebenquelle* to explain the origin of the triple tradition in Lk (and Mt), why hold to the priority of Mk if it is not the sufficient explanation of the origin of the triple tradition?—D.J.H.

551. W. MOUNT, “Jesus in Luke 1-2: Some Aspects of Luke’s Editorial Work,” *PerkSchTheolJourn* 26 (1, '72) 41-46.

The tradition in which OT figures such as Samuel and Samson were viewed as “Nazorites” or holy men and saviors of Israel means that the geographical site of Lk 1:26 is important theologically as an indication of who Jesus is. In the annunciation story this tradition is joined with the motif of the miraculous Spirit-conception of the virgin. The editorial references to Nazareth in Lk 2 point directly to 1:35 or at least reflect the elements which are constitutive to that picture. Comparison of 1:26-38 with 2:1-7 shows how Luke is holding together the pictures of Jesus as the Son of God and as the Davidic Messiah. Comparison of these texts with 4:40-41 suggests that Jesus as the Son of God, born from the Spirit-conception of a virgin, is the dominant picture; with this the picture of the Davidic Messiah has been combined so that the Messiah is identified with the Son of God.—D.J.H.

552. [Lk 1] G. MEAGHER, “The Prophetic Call Narrative,” *IrTheolQuart* 39 (2, '72) 164-177.

From his study of the OT calls of Gideon, Moses, Jeremiah, Isaiah, Ezekiel, Deutero-Isaiah and Abraham’s servant (Gen 24), N. Habel has identified the call-form as having the following elements: divine confrontation, introductory word, commission, objection, reassurance and sign. There are two very obvious instances of this form in Lk 1, the announcement to Zechariah and the annunciation to Mary.—D.J.H.

553. P. BENOIT, “L’Annonciation. Lc 1,26-28,” *AssembSeign* 8 ('72) 39-50.

Luke gives theological instruction by means of this dialogue. But to understand his teaching here we have to examine the literary structure so admirably suited to it. A brief prologue (vv. 26-27) sets the scene and is followed by the dialogue, which is divided into two parts (vv. 28-33 and 35-37) by the central question in v. 34. The first part of the dialogue follows the sequence of promises

in the OT. The central question, whether it expresses a vow of Mary's or not, states that she was a virgin. The second part of the dialogue responds to the question (perhaps with a possible reference to Exod 40:35), announcing the sovereign intervention of the Spirit. It is quite possible, moreover, that Luke wanted to set up a parallel here between Jesus and Adam: having God for father, being head of the race, and being son of God. The brief epilogue concludes the narrative with Mary's *Fiat*.—S.B.M.

554. P.-E. JACQUEMIN, "La Visitation. Lc 1,39-45," *AssembSeign* 8 ('72) 64-75.

By the symmetric progression of the construction of his narrative Luke underlines the continuity between the two dispensations while subordinating John (and the OT) to Jesus. Our pericope is in two parts: the event, the manifestation of the sign promised in the annunciation (vv. 39-42a); and the discourse of Elizabeth commenting on the event (vv. 42b-45). In this second part Luke bears witness to the church's incipient veneration of our Lady, the first depository of the divine blessing on all who receive her Son in faith.—S.B.M.

Lk 3:21-22, cf. §§ 17-528r—529r.

Lk 3:23-38, cf. §§ 17-510.

555. L. P. TRUDINGER, "Subtle Symbols of Sacramentarianism? A Note on Luke 4:25-27," *RefTheolRev* 31 (3, '72) 95-96.

Of the two OT examples Jesus chooses in his response to the people of Nazareth, one involves a man (Naaman) who underwent immersion and the other a family (that of the widow of Zarephath) kept alive and sustained by a supernatural food supply.—D.J.H.

- 556r. [Lk 5:1-11] R. PESCH, *Der reiche Fischfang* [cf. *NTA* 14, p. 351].

G. GHIBERTI, *RivistBib* 20 (2, '72) 201-206.—The inquiry and its results constitute a working hypothesis sufficiently founded and well presented. The proposed solution, on the author's own admission, contains tentative elements. Thus it is possible that there is some dependence between the miraculous catch in Jn 21:1-14 and the vocation in 21:15-17. In P's analysis, the miracle, even at the very beginning of the tradition, became a miracle of initiation. There is, moreover, the impression that P's reconstruction is sometimes artificial. The miracle could go back to a tradition framed within the *vita Jesu* framework; but this has to be checked by comparing the Jn 21 account with both Mk 1:16-20 and Lk 5:1-11. One can conclude that such a narrative is *theologisch unreflektiert* and hence sufficiently old and probably historical.—S.B.M.

557. A. GEORGE, "Le disciple fraternel et efficace. Lc 6,39-45," *AssembSeign* 39 ('72) 68-77.

The interest in the lesson centers on Jesus' words. To understand them we

must consider the place these verses occupy within the discourse in 6:20-49. The lesson straddles two sections within the discourse. Having treated the love of enemies outside the community, Luke collects logia that treat of fraternal love within the Christian community; so vv. 39-42 belong with vv. 36-38. Then, speaking of the true disciple who is recognized by his deed (vv. 43-45 and 46-49), Luke shows Jesus urging his disciples to bear fruit and respond to his teaching. Only thus can they be true disciples. That the words of Jesus have undergone such rearrangement and elaboration in Lk 6:39-45 (cf. Mt 7:16-20 and 12:33-35) shows the church's constant care to find in the words of the Master the law for its daily life.—S.B.M.

558. L. RAMAROSON, "Simon et la pécheresse anonyme (Lc 7, 36-50)," *SciEsp* 24 (3, '72) 379-383.

In v. 47a the pardon seems to result from love, but in 47b love seems to result from the pardon. The two parts of the verse are differently structured and the point which each makes is different. The solution is that Jesus applies the parable directly and solely to Simon. Hence v. 47a should be separated from the parable while v. 47b is closely connected with it.—J.J.C.

Lk 9:1-6, cf. § 17-534.

Lk 9:28-36, cf. § 17-537.

559. [Lk 10] A. J. MATTILL, JR., "The Good Samaritan and the Purpose of Luke-Acts. Halévy Reconsidered," *Encounter* 33 (4, '72) 359-376.

In 1882 J. Halévy argued that Lk 10:1-24 stems from Pauline or Gentile Christianity, that 10:25-28 has been sundered from its original context and that 10:29-37 originally referred to an Israelite rather than a Samaritan. Halévy rightly concluded that it was unlikely that a Samaritan should move about as described in the parable. The odd collocation of priest, levite and Samaritan as well as the many stories about good Israelites helping others suggests that changes have been introduced in the parable during its transmission. "The major verification of Halévy lies in the fact that his treatment of Luke 10 meshes so well with the larger context of Luke-Acts. Halévy's thesis and my contention that Luke-Acts is an apology for the Apostle Paul mutually reinforce one another." Furthermore, the view that Lk 10 reflects Pauline views and practices is buttressed by current conceptions of Luke's travel narrative. All the references to Samaritans (9:52; 10:33; 17:11, 16) are consonant with Luke's Pauline apologetic purpose, which involves prefiguring in his Gospel the evangelization of the Samaritans and Gentiles in Acts.—D.J.H.

Lk 10:1-12, cf. § 17-534.

560. W. GRIMM, "Selige Augenzeugen, Luk. 10,23f. Alttestamentlicher Hintergrund und ursprünglicher Sinn," *TheolZeit* 26 (3, '70) 172-183.

It is not sufficient to investigate Lk 10:23-24 by means of literary and form-criticism and thus arrive at the putative original logion. Such a procedure (cf.

W. Grundmann's commentary) fails to account for the indeterminate plural "kings," which in the OT and other Jewish writings means "pagan kings." History-of-religions parallels and OT background must be investigated. *Psalms of Solomon* 17.44 and 18.6 f. are the best background for Lk 10:23: blessed are those who will *see* salvation. Whereas *Psalms of Solomon* has the future, Lk has the present: what you see. *Mekilta* 44a (on Exod 15:2) and 72a (on Exod 19:11) provide the best parallels for Lk 10:24: God reveals himself to the prophets only through dreams and riddles. Luke's dependence on Isa 52:13-15 explains the additional words in Lk 10:24 (many, kings, to hear). What had been promised to many peoples and kings about the Servant of Yahweh is fulfilled in the sight and hearing of the disciples. In Lk 10:23-24 Jesus exegetes Isa 52:13 ff.; he is the Servant of Yahweh. "Prophets" in Lk 10:24 is secondary to the original Jesus-logion, which had "many peoples and kings." Q, Mt, Paul (1 Cor 2:7-10), Jn (8:56) and *Gospel of Thomas* (17, 38) give the logion different interpretations.—R.J.K.

Lk 11:29-32, cf. § 17-517r.

Lk 13:28-29, cf. § 17-516.

561. [Lk 14:14-24] P. H. BALLARD, "Reasons for Refusing the Great Supper," *JournTheolStud* 23 (2, '72) 341-350.

The Parable of the Great Supper is a midrash on Deut 20:5-7. Jesus alludes directly to the OT law concerning the muster to arms and the valid excuses for not heeding that call. But Jesus' call to the final holy war overrides all other obedience. Lk 14:20 retains the excuse of Deut 20:7 in (or near) its original form, and the excuse of Lk 14:18 ("I have bought a field") would be a natural reinterpretation of the purchase of a new vineyard or orchard. The "oxen" excuse may have some relation to Deut 28:30-33, which shows some connection with Deut 20:5-7. When the Gnostic polemic against business has been subtracted, *Gospel of Thomas* 64 reflects even more clearly the primary form of the excuses, even though Luke in the one case of marriage catches the original wording. The Matthean version has been conflated with a second parable (Mt 22:1-3a, 11-14) and has a strong allegorical element, but even here the war of vengeance against the rebels (Mt 22:7) may echo Deut 20, which deals with the conduct of war.—D.J.H.

562. J. J. O'ROURKE, "Some Notes on Luke xv. 11-32," *NTStud* 18 (4, '72) 431-433.

J. T. Sanders [§ 14-187] has argued that Lk 15:11-24 was the original parable, and vv. 25-32 an addition, possibly by Luke. The arguments based on Semitisms and other features of vocabulary are examined and shown to be inconclusive. Redactional arguments may be more persuasive, but the whole could have had a reasonable *Sitz im Leben Jesu*.—G.W.M.

563. J. D. M. DERRETT, "‘Take thy Bond . . . and Write Fifty’ (Luke xvi. 6). The Nature of the Bond," *JournTheolStud* 23 (2, '72) 438-440.

Hellenistic loan documents from Egypt confirm what had been inferred previously from rabbinic and Indian documents [§ 6-152]—that loans of comestibles were made subject to a much higher rate of interest than loans of money. Looking at the examples we recognize (1) the acknowledgment of a duty to repay an amount which comprehends at once interest and capital and (2) an assessment of interest at half the capital, obviously as a convention, and without reference to the real value of the commodity loaned. Luke's hearers knew that the debtors had signed acknowledgments including additional sums which were, whether called compensation or interest, exigible in Hellenistic courts but contrary to the spirit of the biblical prohibition of usury.—D.J.H.

564. E. CHARPENTIER, "Le chrétien: un homme ‘juste’ ou ‘justifié’? Lc 18, 9-14," *AssembSeign* 61 ('72) 66-78.

Of the approximately 50 parables recounted in the Synoptics, Lk has about 40, and of these 15 are peculiar to his Gospel. This particular parable is a very simple one, belonging to the peculiarly Lukan group which comprises not so much comparisons as concrete examples of attitudes to be imitated or eschewed. The original parable (18:9-14a) contains the essential instruction: the Christian is not "just" but "justified." Its complementary sense of exhortation to prayer is derived from the larger context (1-14a) within which Luke puts it. Finally, adding the conclusion (v. 14b), which does not altogether fit the general trend of the parable, Luke adds yet another complementary meaning by taking up in the attached logion the theme in 17:20-36.—S.B.M.

Lk 18:25, cf. § 17-538.

Lk 20:9-19, cf. § 17-541.

Lk 20:20-26, cf. § 17-542.

Lk 22:15-20, cf. §§ 17-543r—544.

565. I. D. KARABIDOPOULOS, "To pathos tou doulou tou Theou epi tou staurou kata tēn diēgēsēn tou euangelistou Louka (23,33-49)" [The Passion of the Servant of God on the Cross according to the Narrative of the Evangelist Luke (23:33-49)], *DeltBibMel* 1 (3, '72) 189-211.

An exegesis of Lk 23:33-49 and parallels. Luke's narrative of the passion is distinctive, derived from source L, not from Mk. L comes to Luke from the traditions of the church, perhaps the church of Ephesus, since the Lukan passion material shows similarities and sometimes identities with the passion material of the Fourth Gospel. More importantly, the Lukan motif of Jesus' suffering the death of a martyr (M. Dibelius) should be defined further as the portrayal of the passion of the Suffering Servant of God (Isa 53) on the basis of the following evidence: the prayer of Jesus, "Father, forgive them" (Lk 23:34), may be regarded as the fulfillment of Isa 53:12 (MT), "and he

made intercession for the transgressors"; the designation of Jesus as the Chosen One (Lk 23:35) may follow Isa 42:1; the words of the repentant thief, "but this man has done nothing wrong" (Lk 23:41), suggest Isa 53:9; and the repentance of the thief, as well as the crucifixion of Jesus between two "transgressors," calls to mind Isa 53:12.—Th.S.

566. K. P. G. CURTIS, "Linguistic Support for Three Western Readings in Luke 24," *ExpTimes* 83 (11, '72) 344-345.

Lk 24:36b and 24:40, like 24:12, share with their Johannine parallels features which are not common in Lk but which occur frequently in Jn. The presence of these "Johannisms" in Lk argues against their originality and suggests that they are assimilations to Jn. The evidence calls for their exclusion from Lk and "confirms the accuracy of the Western text. The passages may rightly be termed 'Western non-interpolations'."—D.J.H.

Lk 24:50-53, cf. §§ 17-583—584r.

John

567. G. BAUMBACH, "Gemeinde und Welt im Johannes-Evangelium," *Kairos* 14 (2, '72) 121-136.

In Jn 1:10bc *kosmos* is used in two different senses, in 1:10b as the equivalent of *panta* in 1:3 and in 1:10c as the equivalent of *skotia* in 1:5. This ambiguity recurs throughout the Gospel. The negative sense of *kosmos* does not originate from the Gnostic doctrine of matter, but is a way to describe the rejection of Christ as the Logos. Yet even when the world is in darkness, *kosmos* remains a divine creation. The images for belonging to the community (branches on the vine, sheep belonging to the shepherd) show that John expands ecclesiology into Christology. As with *kosmos*, the factor which determines membership is the individual's response and relationship to the Logos. But the goal of the Redeemer's coming is not the salvation of the community; rather it is the salvation of the world (3:16; 4:42). The community is to continue Christ's work in the world by bearing witness and by fulfilling the commandment to love one another.—D.J.H.

568r. J. COLSON, *L'Énigme du disciple que Jésus aimait* [cf. *NTA* 14, p. 349].

G. GHIBERTI, *RivistBib* 20 (2, '72) 206-210.—The most convincing part of this work is C's position against F.-M. Braun's identification of John the son of Zebedee with the traditional homonymous author of the Fourth Gospel and the beloved disciple. The most serious criticism that can be leveled against C's work, however, is the absence of solid literary criticism and the resultant concordizing of disparate texts.—S.B.M.

569. I. DE LA POTTERIE, "L'Esprit Saint dans l'Évangile de Jean," *NTStud* 18 (4, '72) 448-451.

At its 1971 meeting the SNTS Seminar on John dealt with various aspects of

the role of the Holy Spirit in the Fourth Gospel. (1) I. de la Potterie introduced discussion of several passages (3:34; 6:63; 4:10; and others) which relate the Spirit to the revealing word. (2) H. Riesenfeld offered a new solution to the question of the background of the Paraclete, namely the wisdom tradition, which applies the verb *parakalein* to wisdom (e.g. Prov 8:4-11; Qoh 4:1; Sir 17:15 ff.). (3) A. Jaubert analyzed the relationship between the mission of Jesus and that of the Spirit in Jn 20:22-23, developing in particular the contacts between Jn 20 and Lk 24.—G.W.M.

570r. A. FEUILLET, *Le mystère de l'amour divin dans la théologie johannique*, Études bibliques (Paris: Gabalda, 1972), 293 pp.

M. SINOIR, "Le Mystère de l'Amour divin dans la Théologie johannique," *EspVie* 82 (31-32, '72) 465-473.—The critique of the book is divided into four parts: (1) a discussion of the confusion concerning God's love and man's love, (2) the method of research, (3) the main features of the book and (4) the study's value for pastoral and ecumenical work. When commenting on the confusions surrounding the idea of love today, F disagrees with A. Nygren, who believes that John, unlike the Synoptics, presents God's love as self-seeking. F's solidly scriptural work gives the reader much confidence in the conclusions presented; moreover, F expresses his conviction that in the future there will be immense progress in the understanding of Scripture which will also be of great benefit for prayer and contemplation. The third section of the review presents the mystery of divine love in Johannine theology and summarizes the principal points made by the author. In the concluding section the reviewer comments on the book's development of the theme of love in Scripture and its relevance to present-day problems.—J.J.C.

571r. R. T. FORTNA, *The Gospel of Signs* [cf. *NTA* 14, pp. 349-350; § 17-171r].

B. JOHNSON, "Another Primitive Literary Source?" *Encounter* 33 (4, '72) 393-399.—F has argued convincingly for the existence of a Gospel prior to Jn which conforms somewhat in type to Mk. F's failure to come to terms with form-criticism is a weakness in the book. Because it locates heresy at the very beginning of the formation of the Christian tradition, the work also has significance for theology. We can no longer draw a clear developmental line from Mk to Mt and Lk and finally in some oblique way to Jn. Also, there is no inherent reason why Mk should be preferred over any of the rest. As preservers of traditional material and as models for the creative interpretation of that tradition the Gospels retain a twofold value for us.—D.J.H.

572. X. IRUDAYARAJ, "Christ(ology) as Creative Mystery," *Jeevadhara* 2 (9, '72) 222-229.

In the Prologue Jesus is the creative word of the Father, in the Book of Signs the glory of the Father become manifest, and in the Book of Glory the example of supreme dedication to the Father. John's Christological vision can serve as a practical starting-point for realizing an Indian theology.—D.J.H.

573. A. M. KOTHGASSER, "Die Lehr-, Erinnerungs-, Bezeugungs- und Einführungsfunktion des johanneischen Geist-Parakleten gegenüber der Christus-Offenbarung," *Salesianum* 33 (4, '71) 557-598.

The first part examines in detail the Johannine Paraclete sayings, summarizing the relations of the Paraclete to the Father, to Jesus, to the disciples and to the world, illustrating by a chart ten points of similarity. The second part discusses the Paraclete's function of teaching and recalling. The idea of consoler, common in the Fathers' understanding of these sayings, is now rejected by most scholars. The logia about the Spirit-Paraclete and Jesus as the Paraclete are closely parallel, and the relation between them can be indicated thus. (1) There is no opposition between Jesus and the Spirit. (2) The coming and work of the Spirit is indispensable according to the divine economy of salvation. (3) Jesus in spirit is somehow present in the disciples, but he is not identified with the Spirit. (4) The idea of succession is evident in the similarity of action. (4) Yet there is a clear distinction between the function of Christ and that of the Spirit. [The article has an extensive bibliography, and there are copious notes on individual points. To be continued.]—J.J.C.

- 574r. L. MORRIS, *The Gospel According to John* [cf. *NTA* 16, p. 241; § 16-908r].

G. MACRAE, *CathBibQuart* 34 (4, '72) 519-520.—Morris's work is notable for its awareness and honest discussion of "critical" NT scholarship and for the information it contains. But the positions taken on introductory matters lead in the commentary to an assessment of Jn that the reviewer finds totally unacceptable. Because he ties the Evangelist too closely to a historical preoccupation, Morris allows John's literary ingenuity to go unrecognized. "What such a view misses most of all is seeing the Fourth Evangelist as an *interpreter* of tradition about Jesus, not merely as one who hands it on."—D.J.H.

575. T. J. REESE, "The Non-Political King," *BibToday* 61 ('72) 823-825.

In his portrait of Jesus, John combines the expectation of a hidden messiah with that of a Davidic messiah. Jesus is a king, but a non-political messiah. He attains his kingdom by being the hidden Son of Man and the Suffering Servant.—D.J.H.

576. C. SCHEDL, "Zur Schreibung von Joh I 10A in Papyrus Bodmer XV," *NovTest* 14 (3, '72) 238-240, 1 plate.

In *P. Bodm.* XV(P⁷⁵) at Jn 1:10a eta and epsilon are written above *ēn*, and in 1:4a the eta of *ēn* is raised above the other letters. The careful script of the MS makes a scribal error unlikely, so that the letters raised above the line seem to be a symbolic commentary on the text. This hypothesis is confirmed by material found in E. Testa, *Il simbolismo dei Giudei-Cristiani* (1962). He has shown by 21 examples from ossuaries and grave inscriptions of the first two Christian centuries that eta was a symbol for the pre-existing Christ and epsilon for the incarnate Logos and savior.—J.J.C.

577. S. SABUGAL, "El título *Messias-Christos* en el contexto del relato sobre la actividad de Jesús en Samaría: Jn 4,25.29," *Augustinianum* 12 (1, '72) 79-105.

An analysis of the main themes and the vocabulary of the Samaritan woman story shows that the titles *messias* and *christos* belong to the level of the Evangelist's redactional activity and express the faith of the early church in Jesus' identity. The title *christos* expresses the messianic-prophetic dignity of Jesus in a situation that reflects his intimate knowledge of man and his superiority to Moses and Jacob by virtue of the gift of the Spirit. In 4:25 the title *messias* designates Jesus as unique and superhuman messianic revealer by virtue of the gift of the Spirit communicated in his word. Underlying the Evangelist's redaction the title *christos* is seen as part of the early Christian missionary kerygma. In the situation itself Jesus identifies with all that the Samaritan expectation of the *ta'eb* implied but also reveals his own messianic self-awareness.—G.W.M.

578. L. RUBIO MORÁN, "Revelación en enigmas y revelación en claridad. Análisis exegético de Jn 16, 25," *Salmanticensis* 19 (1, '72) 107-144.

The aim stated in Jn 20:31 directs the composition and conditions the structure of the whole Gospel. The entire revelatory work of Jesus, in the first part, is presented as in tension until some future moment, the hour of Jesus (3:14; 8:28; 12:32). The description of this hour occupies the second part (chaps. 13—21). Jesus' promise of the hour when he shall tell the disciples plainly of the Father is very problematic. But the immediate context of 16:25 and a detailed analysis of the text itself ("in figures"; *parrēsia*; the "hour" which is initiated by the action of the Spirit with the new and different presence of Jesus after the resurrection; the object of the revelation *peri tou patros*, the primary object of the revelatory activity of Jesus; and the addressees, including those in 17:20) allow an examination of the two epochs of revelation. It is not a new revelation that is promised, but an understanding of the same revelation under the action of the Spirit. The two stages of the revelation differ in profundity, the new stage being that of perfect faith. The source of this new clarity is the cross, since it is the condition of the exaltation of Jesus which illumines his life and clarifies the mystery of his person. The revelation *en paroimiais* was a pedagogic adaptation to the limited capacity of the disciples. But it is the Spirit that interiorly transforms them, making them capable of discovering the meaning of the death of Jesus and giving them the key to understand the sense of his life and the profound mystery of his person.—S.B.M.

- 579r. [Jn 18:1—19:30] A. DAUER, *Die Passionsgeschichte im Johannesevangelium* [cf. *NTA* 16, p. 373].

J. REUSS, *TheolRev* 68 (5, '72) 376-378.—D maintains that the source for the Johannine passion narrative was exposed in the process of oral transmission to the influence of the Synoptic accounts (more from Lk, less from Mt and Mk). The

analysis of Jn 18:1—19:30 with its careful and thoroughly scientific study of Johannine style and vocabulary is carried out with great ability and extraordinary diligence. In the second part the chapter on the passion as the glorification of Jesus and the judgment of the world and its rulers is particularly good.—D.J.H.

Jn 19:17-27, cf. § 17-565.

Jn 19:38—20:18, cf. § 17-523.

Jn 21:1-14, cf. § 17-556r.

Acts of the Apostles

580r. C. BURCHARD, *Der dreizehnte Zeuge* [cf. *NTA* 15, pp. 354-355; § 16-920r].

B. PIEPIORKA, *ZeitKathTheol* 94 (3, '72) 323-326.—The careful and thorough analyses of Acts 7—9, 22 and 26 are especially valuable. But the contention that Paul's conversion in Acts 9 is depicted in accordance with a pattern also used in *Joseph and Aseneth* is open to serious objections. We are not entirely certain of the original text or the exact history-of-religions background of *Joseph and Aseneth*. Furthermore, the differences in structure between that text and Acts 9:1-19a are as striking as the similarities. The differences in content are even more extreme. The most that the comparison proves is that certain expressions were common at the time and that the account of Paul's conversion arose in a Jewish-Hellenistic milieu.—D.J.H.

581r. ———, *Idem*.

J. ROLOFF, *TheolLitZeit* 97 (6, '72) 439-443.—Summary. The book is a turning point in research on Acts because it illustrates how composition-history can be brought out of the realm of improvisation and placed on methodologically reliable foundations.—D.J.H.

582r. E. HAENCHEN, *The Acts of the Apostles* [cf. *NTA* 16, pp. 238-239].

J. A. FITZMYER, *TheolStud* 33 (3, '72) 582-585.—This volume makes available to the English-speaking world one of the great NT commentaries of the 3rd quarter of this century. One is struck by the overall excellence of the comments on individual passages or phrases, although there are some which will not please everyone. While much can be said for H's general view of Acts, he has not sufficiently coped with the two-volume nature of Lk-Acts or with the relation of Lk 1:1-4 to the whole.—D.J.H.

583. [Acts 1:1-11] R. C. DEVOR, "The Ascension of Christ and the Dissension of the Church," *Encounter* 33 (4, '72) 340-358.

The main thrust of the ascension narrative with its forty-day period is toward

establishing an apostolic hierarchy and, at the same time, discrediting Paul from its membership. This tendency explains Luke's threefold telling of Paul's conversion; Paul sees only the light, not the Lord, and his commission through Ananias was not to apostleship but to some lesser discipleship. Also the parallels between the actions of Peter and Paul become clear: whatever Paul did, Peter did first. The story of the ascension is an "establishment story," vindicating the hierarchy against others it views as heretical. Furthermore, Luke's ideal picture of the developing church is not only historical nonsense but also psychologically debilitating. Paul's letters reveal that he did not ground his own apostleship in some historical knowledge or transmission of that knowledge and that he recognized the creative values of conflict.—D.J.H.

584r. [Acts 1:1-11] G. LOHFINK, *Die Himmelfahrt Jesu* [cf. *NTA* 16, p. 122].

F. O. FRANCIS, *JournBibLit* 91 (3, '72) 424-425.—It is the very excellence of L's careful study that points up sharply certain methodological problems. When one has brought to light Luke's editing, how does one go on to show that the material in question originated with Luke? How can L demonstrate the Lukan creation of the ascension from the exaltation? In a religious culture where reflection on the heavenly ascent pervaded piety, it is hard to imagine that any one early Christian thinker fashioned this connection between the ascension and the exaltation. "The larger question is whether and in what cases redaction criticism can provide probable knowledge of the ultimate source of a pericope."—D.J.H.

585. C. H. GIBLIN, "A Prophetic Vision of History and Things (Acts 6:8—8:3)," *BibToday* 63 ('72) 994-1001.

A study guide to Stephen's speech. His testimony has been worked into Acts as part and parcel of Luke's own prophetic conception of the Christian mission and of the development of the people of God.—D.J.H.

586. F. BOVON, "Tradition et rédaction en Actes 10,1—11,18," *TheolZeit* 26 (1, '70) 22-45.

There are two themes in Acts 10:1—11:18: (1) the admission of pagans into the church; (2) the abolition of food laws and the freedom of association between Jews and pagans. Do these themes belong to earlier traditions or to Luke's redaction? Are the traditions historical? Luke's redaction can be clearly seen in the seven scenes which comprise Acts 10:1—11:18: 10:1-8; 10:9-16; 10:17-23a; 10:23b-33; 10:34-43; 10:44-48; 11:1-18. This passage describes one of the most important events in the book of Acts. Under God's guidance the church turns from being the Jewish sect it has been and turns toward the pagan world, beginning its missionary conquest to the ends of the earth. Through the apostle Peter God gives the church the charge to evangelize the pagans.

In Acts 10:1—11:18 there are three traditional elements: (1) the personal

legend of the conversion of the pagan centurion, Cornelius; (2) the aetiological legend of Acts 10:9-16 which explains why no food is unclean for Christians; it is to be noted that the redaction, not the tradition, gives a figurative interpretation to Peter's vision by stressing all men; (3) the Christological discourse which is redactional but, because it is from Luke and because it is kerygmatic, contains numerous traditional elements and perhaps even a traditional structure. The first two traditions may reflect historical events. Within the theological and ecclesiastical perspective of his time Luke freely and faithfully interprets the heritage transmitted to him.—R.J.K.

587. [Acts 15:20] J. MÁNEK, "Das Aposteldekret im Kontext der Lukas-theologie," *CommViat* 15 (2-3, '72) 151-160.

Textual criticism indicates that the original text of the apostolic decree was ritual in character, and the study of the decree's setting in Acts supports this interpretation. The apostolic decree agrees with the general theological tendency of Acts and is an integral, distinctive and original element of the book. On the other hand, the ethical version of the decree, for which D is the principal representative, clearly does not harmonize with Luke's work and is therefore not original. Thus intrinsic evidence confirms the conclusions of textual criticism. The decree seems to be intended for proselytes, "God-fearing men," and the Gospel likewise seems directed to this group.—J.J.C.

588. W. G. MORRICE, "Where did Paul speak in Athens—on Mars' Hill or before the Court of the Areopagus? (Acts 17:19)," *ExpTimes* 83 (12, '72) 377-378.

The translation "Mars' Hill" or "Areopagus" in Acts 17:19 is preferable to "the court of Areopagus" as the NEB and other translations have it. The Areopagus was an open-air forum for speakers on all sorts of subjects. To render it "the court of Areopagus" it must be shown that Paul was actually put on trial in Athens. Luke's language cannot bear such a construction.—D.J.H.

589. R. LAPOINTE, "Que sont les *kairoi* d'Act 17, 26? Étude sémantique et stylistique," *ÉglThéol* 3 (3, '72) 323-338.

Kairoi prostetagmenoi (Acts 17:26) can be translated as "successive epochs," and in a cosmological context it is clear that it does not directly refer to the times of salvation (O. Cullmann) or to the time of the kerygma which interrupts the times of ignorance (E. des Places). *Kairos* and *chronos* are opposed at most stylistically by a delicate shade of meaning, and this fact should be a caution for biblical theologians, dogmatic theologians (P. Tillich) and moralists (B. Häring). Some scholars too quickly distinguish a Hebrew idea of time from a Greek-Oriental one, and it is all the more dangerous to construct a theory on an undue specification of *kairos*.—J.J.C.

590. [Acts 17:33-34] O. F. A. MEINARDUS, "An Athenian Tradition: St. Paul's Refuge in the Well," *OstkirchStud* 21 (2-3, '72) 181-186.

From the mid-17th century to the early 19th century there circulated a tradition that Paul concealed himself in a well or cave to hide from the furor which the conversion of Dionysius caused among the people. The Athenians probably created this tradition to justify the nonexistence of a Pauline cult at Athens and to satisfy the inquiring minds of western visitors.—D.J.H.

591. [Acts 18:11-17] K. HAACKER, "Die Gallio-Episode und die paulinische Chronologie," *BibZeit* 16 (2, '72) 252-255.

B. Schwank's assumptions [§ 16-642], following A. Deissmann, that Paul met Gallio shortly before the end of Paul's stay in Corinth and that they met shortly after Gallio's accession to office are not necessarily valid. The juxtaposition of Acts 18:11 and 18:12-17 does not demand a sequential interpretation; vv. 12-17 could be a flashback or postscript. The phrase *hēmeras hikanas* in v. 18, while indefinite, implies a substantial amount of time after the meeting. Also, the encounter with Gallio could have occurred some length of time after Gallio's accession. *Galliōnos de anthypatou ontos* can mean "when Gallio was still proconsul" as well as "when Gallio became proconsul." In fact, we cannot say precisely when Paul and Gallio met.—D.J.H.

EPISTLES—REVELATION

Paul

592. P. CH. ANDRIOPOULOS, "To problēma tou 'mystikismou' tou Ap. Paulou" [The Problem of the Apostle Paul's "Mysticism"], *DeltBibMel* 1 (2, '71) 117-125.

Even though earlier interpreters (A. Deissmann, M. Weber, A. Schweitzer, A. Wikenhauser, B. Ioannides and others) speak freely of a Christocentric and sacramental mysticism in Paul, more recent interpreters (R. Bultmann, E. Käsemann, E. Fuchs, G. Bornkamm and others) have shown great reservation in this regard. The issue is difficult because, on the one hand, the definition of mysticism is extremely fluid and, on the other, there are statements of Paul which have "the passion and flame of a genuine mysticism." However, the chief features of any type of true mysticism are missing in Paul, e.g. mystical union with God or deification, perfection, a collapse of the historical, purification through asceticism, the *via negativa* and *via contemplativa*, ecstasy and spiritual elitism. The formula "in Christ" has many different connotations and very often is completely devoid of any mystical content. The apostle Paul does not collapse the historical and claims imperfect knowledge in present circumstances (1 Cor 13:12; 2 Cor 5:7). His piety is not quietism, but ceaseless activity on behalf of the gospel. Thus, while one may find traces of mysticism in the Pauline epistles, one cannot seriously speak of a "Pauline mysticism." Paul's prophetic idiosyn-

cracy and eschatological perspective, particularly the dialectic of his theology expressed in Col 3:3, leave no room for such mysticism.—Th.S.

593r. R. CORRIVEAU, *The Liturgy of Life* [cf. *NTA* 16, p. 124].

H. J. SORENSEN, *ÉglThéol* 3 (3, '72) 409-411.—Though it gives quite valuable insights into many Pauline texts, the volume is not entirely successful. Its thesis is that Paul's presentation of daily life as a spiritual sacrifice and worship of God can offer modern man a global vision. However, the book suffers from lack of clarity. Nowhere does C give a precise definition of liturgy or cult or worship. Cult and faith response are used in two different senses. "Sacrificial obedience of the Christian" is not per se "cult" in the strict sense. Moreover, cult does not appeal to the modern man whom C seeks to influence.—J.J.C.

594r. D. L. DUNGAN, *The Sayings of Jesus in the Churches of Paul* [cf. *NTA* 16, p. 245; § 17-201r].

G. B. CAIRD, *JournTheolStud* 23 (2, '72) 483-485.—The author's chief contribution to the debate is the observation that even in 1 Cor 7:10 and 9:14 "Paul's reference is allusive rather than precise, that the style of allusion is parallel to that of other passages where there is no explicit reference to Jesus, and that it implies a detailed knowledge of the tradition on the part of the readers." To those who still think there is something to be said for the priority of Mk many of D's arguments will appear implausible. The assumptions that 1 Cor 9:14 should be understood as a command rather than as a permission and that it entitled apostles to a salary and not just their keep are unwarranted. The treatment of the "Synoptic Mission Charge" is marked at several points by undue deference to form-criticism. Finally, the treatment of the "exceptive clause" in Mt 5:32 and 19:9 is not completely clear.—D.J.H.

595. J. GIALLANZA, "'Render Constant Thanks,'" *BibToday* 63 ('72) 977-979.

The exhortations in 1 Thes 5:18 and Eph 5:20 to give thanks to God always flow from Paul's basic theology of grace and man.—D.J.H.

596. W. G. KÜMMEL, "Das Problem der Entwicklung in der Theologie des Paulus," *NTStud* 18 (4, '72) 457-458.

A brief report on the conclusions of a 1971 SNTS seminar regarding the senses in which one can speak of development within Pauline theology.

597r. O. KUSS, *Paulus* [cf. *NTA* 16, p. 245; § 17-204r].

W. BEILNER, *Kairos* 14 (2, '72) 141-145.—This is a valuable work because it provides a thorough introduction to the problems of Pauline theology, because it documents the views of one of the most significant Pauline scholars of our day, and because it includes K's own translations. Writing consciously from the Catholic tradition but open to the results of Protestant exegesis, K attempts to separate carefully the historically bound from what is essential for Christian

faith in Paul. Several detailed criticisms on particular points are also presented.
—D.J.H.

598. T. Y. MULLINS, "Formulas in New Testament Epistles," *JournBibLit* 91 (3, '72) 380-390.

J. L. White's recent analysis [§ 15-933] of six epistolographic forms prompts a number of critical and supplementary remarks. (1) His description of the forms needs to be filled out: there are four types of petition, not one; the thanksgiving should not be excised from the "body" of the letter; the disclosure has four elements, not just three; White's four new forms are either not really forms or are not correctly identified. (2) The forms are not properly characterized as "introductory formulae," since their functions in actual letters are more varied. (3) The distribution of the forms throughout NT letters makes it misleading to limit the NT investigation to the Pauline corpus.—G.W.M.

- 599r. L. SCHOTTROFF, *Der Glaubende und die feindliche Welt* [cf. *NTA* 15, p. 362].

B. A. PEARSON, *JournBibLit* 91 (4, '72) 567-569.—This exciting book is remarkable for the new interpretive ground that it breaks and refreshing for its independence of judgment; it will probably turn out to be one of the most important monographs of the decade. S's interpretations of Gnostic texts are incisive throughout, but perhaps some of her history-of-religions judgments need emendation. She demonstrates brilliantly that Paul's opponents at Corinth held to an anthropological dualism, but she is not able to prove that this dualism is already specifically Gnostic.—D.J.H.

600. R. SCROGGS, "Paul and the Eschatological Woman," *JournAmAcadRel* 40 (3, '72) 283-303.

For Paul, Christ is the eschatological Adam who realizes in his humanity God's eternal intent for man and bestows on the believer this same humanity. Thus each person in the eschatological community stands as equal beside his neighbor. The contrast between Paul's attitude toward women and those of Philo and Josephus shows how radically his gospel of justification was able to alter the customs he must have internalized in his early life. Analysis of Gal 3:27-28 as a fragment of an early Christian baptismal liturgy means that pre-Pauline Hellenistic Christianity "acknowledged the societal-leveling quality of baptism." Furthermore, the evidence seems incontrovertible that women worked alongside men in the Pauline churches; there is absolutely nothing to suggest that their work was of a subordinate character.

At almost every point in 1 Cor 7 Paul addresses himself to both men and women in order to show that each sex has the same freedom and the same responsibility. His preference for the single state arises only from a consuming passion for the upbuilding of the church. In 1 Cor 11:2-16 none of the arguments for why a woman should cover her head expresses or implies a judgment of

female subordination. In fact, the Christian midrash on Gen 2, which is the basis of the whole passage, concludes with the picture of man and woman reunited in mutual dependence on each other and in mutual subjection to God. Far from being a male chauvinist, Paul is the one clear voice in the NT asserting the freedom and equality of women in the eschatological community.—D.J.H.

601. L. SOUBIGOU, "A Vida Segundo o Espírito Conforme S. Paulo," *Revist CultBib* 8 (1-2, '71) 121-125.

The various uses of "spirit" (*pneuma*) in Paul can lead us to a full spirituality. Expressions in the methodical and theological expositions of the Trinity in Paul (Eph 2:18; 1 Cor 2:10-11), expressions of the Spirit of Christ (Rom 1:4; 1 Cor 15:44-49; Col 2:9), of the Spirit and the church (2 Tim 1:6-7; Eph 4:11), of the Spirit in us (1 Cor 6:9-11; 12:13; Tit 3:5-6), and of our spirit (1 Cor 6:17-20; Rom 8:13-24) all lead to the conclusion formulated in 2 Cor 13:14.—S.B.M.

602. F.-J. STEINMETZ, "Geht das paulinische Christentum zu Ende?" *GeistLeb* 45 (4, '72) 245-261.

Paul's character and his views have always been a matter of controversy, and some scholars, particularly Jewish writers, have been strongly opposed to him. Even in Catholic circles there are those who think the church has been too much influenced by him and should return to the pure teaching of Jesus. Paul's doctrine, however, does not contradict that of Jesus; the apostle's views need to be studied carefully lest they be misunderstood. Finally, Paul's application of the gospel to contemporary problems provides an excellent model for what our approach should be to modern questions.—J.J.C.

603. K. WENGST, "Der Apostel und die Tradition. Zur theologischen Bedeutung urchristlicher Formeln bei Paulus," *ZeitTheolKirch* 69 (2, '72) 145-162.

Two approaches have been taken to Paul's use of traditional formulas (e.g. in 1 Cor 15:3-5): (1) that these traditions are normative and authoritative for his apostolic preaching as developed concretely in the epistles (H. Schlier) or (2) that Paul's own gospel, centering on justification by faith, takes precedence over these traditions, determining for him whether they are to be accepted and what they mean (W. Fürst, K. Wegenast). To Paul himself this would be a false dilemma because he sees the earlier traditions as inseparably linked to the conclusions he derives from them (e.g. Christ's death for us means that righteousness cannot come through the law, Gal 2:21). For Paul the tradition is necessarily an interpreted tradition. Because he is an apostle, he views the tradition always from the standpoint of his own gospel, which thereby becomes normative for him and for his churches.

Why then does Paul use tradition at all? He does so in order to demonstrate the unity of the apostolic preaching (1 Cor 15:11). Apostles are those who lay foundations (1 Cor 3:10 ff.), and the foundations must be in agreement. As the last called apostle, Paul uses the tradition to identify his gospel with that of the

others. Seen in this light, 1 Cor 15:1-3 does not contradict Gal 1:12. As for the traditional formulas, they exhibit in themselves neither unity, apostolicity, nor continuity with the later creeds. It is only Paul's gospel of justification which unifies them, and this gospel therefore is the normative feature in his theology.—J.R.M.

604r. J. A. ZIESLER, *The Meaning of Righteousness in Paul* [cf. *NTA* 16, p. 379].

K. CONDON, *IrTheolQuart* 39 (4, '72) 410-411.—The book embodies a great deal of very useful information, but concentration on the purely linguistic aspects, combined with the neglect of genetic factors and trends, renders it insufficient. Z's method of calculating is computer-like and without any attempt to explain the genesis of the ideas and the developments that later led to the emphasis of one particular nuance as against another.—D.J.H.

Paul, cf. § 17-441.

Romans, 1—2 Corinthians

605. H.-W. BARTSCH, "The Historical Situation of Romans," *Encounter* 33 (4, '72) 329-339.

An English translation of an article which appeared in *CommViat* [§ 11-347]. In an epilogue W. Gray draws attention to two possible criticisms and presents further applications of the thesis made by B in unpublished notes.

606. J. DUPLACY, "Le Fils de Dieu né de la race de David. Rm 1,1-7," *AssembSeign* 8 ('72) 12-16.

The epistolary opening (vv. 1, 2, 7: sender, addressee, greeting) is here "Christianized." Paul insists on the quality of his apostleship and on his mission (vv. 1-5; cf. 15:15-19) to preach the good news promised in the Scriptures (v. 2). At the heart of this good news is "the Son of God" (cf. 1 Thes 1:10; 1 Cor 1:9) whose double birth, according to the flesh (cf. Gal 4:4) and according to the spirit in his death and resurrection, is here proposed for our contemplation. Our Christian existence is a continuous passage from the world of the flesh to that of the spirit.—S.B.M.

607. J. A. WALTHER, "A Translator's Dilemma. An Exegetical Note on Romans 13:8," *Perspective* 13 (3, '72) 243-246.

Rom 13:8 can be rendered: "He who loves has fulfilled the other law." If *heteron* and *nomon* are thus parts of the same phrase, the verse refers to Lev 19:18, the second great commandment of Jesus' teaching (cf. Mk 12:31). Then the meaning would be that one keeps the second great commandment precisely by loving one's neighbor.—D.J.H.

608. K. GATZWEILER, "Gloire au Dieu sauveur. Rm 16,25-27," *AssembSeign* 8 ('72) 34-38.

Despite the endless debates on this final doxology, it is perfectly in harmony

with the contents of the document it concludes. Essentially an act of thanksgiving and of praise, the doxology hymns the God who reveals himself as savior. The revelation of God's "mystery" takes bodily form in the proclamation of the gospel whose object is the triumph of Jesus in the resurrection (cf. 1:4). Man's response to this revelation is faith. Rom tells of the gratuity of the salvation offered man and man's response to the gift. The basic thesis of the epistle rests on an appeal to the history of salvation. Thus the doxology sums up the message of the epistle.—S.B.M.

609. [1—2 Cor] H. SAAKE, "Pneumatologia Paulina. Zur Katholizität der Problematik des Charisma," *Catholica* [Münster] 26 (3, '72) 212-223.

When discussing Paul's response to pneumatic enthusiasm, we must not forget that according to 1 Cor 14:18-19 and 2 Cor 12 Paul himself was an ecstatic, a glossolalist and an enthusiast. He claims to be just as much (and even more) an ecstatic as the Corinthians are. Rather than opposing the gifts themselves, he attempts to orient them toward the building up of the church. While encouraging the pneumatic zealots in their efforts, he enjoins them also to strive after love and to respect the demands of the community and the need for order in worship. Pauline pneumatology is not absolutized over against Christology, soteriology and ecclesiology; but neither is it subsumed under any of these headings.—D.J.H.

610r. W. SCHMITHALS, *Gnosticism in Corinth* [cf. *NTA* 16, p. 247].

G. W. MACRAE, *Interpretation* 26 (4, '72) 489-491.—This masterful translation is marred only by the lack of an index and the non-incorporation of 87 pages of supplementary notes into the text and footnotes. The total picture developed in this volume, which has become a perennial adversary for modern interpreters of Paul, is unconvincing. The argument rests upon a partition of 1 Cor as well as 2 Cor; few would disagree about the latter but few would concur about the former. Like F. C. Baur, S assumes wrongly that Paul is fighting on one front only, ignoring the vast differences in tone, circumstance and theological argument between 1 Cor and 2 Cor. The evidence for his identification of the "opponents" (quite an inappropriate term in 1 Cor) as Gnostics is extremely weak—gnosticizing, yes, but not Gnostic. The form of Gnosticism S must postulate here is non-dualist; is it then Gnostic? Ultimately the book fails simply because it does not present a satisfactory exegesis of 1—2 Cor.—J.W.D.

611. G. FRIEDRICH, "Freiheit und Liebe im ersten Korintherbrief," *TheolZeit* 26 (2, '70) 81-98.

Freedom and love are prominent contemporary themes. Freed from all structures, one can genuinely become himself. Freed from all norms about sex, one can truly love. It was a characteristic of the Stoic free man to be independent of all that is not himself, including his fellow man. The Corinthian

pneumatics had much in common with contemporary Stoic ideas about freedom and love. Since the *pneuma* had taken over their "I," they were freed from inner-worldly conditions, customs, laws, and duties to others (cf. 1 Cor 6:12; 10:23).

In 1 Cor Paul attacks false notions of freedom and states that love is the guiding norm of whether a man is truly free. Freedom does not mean robbing other men of their freedom; nor does it mean giving in to one's *sarx* and being taken up with oneself. Absolute freedom is utopian, for the guarantor and restricter of Christian freedom is Christ. Freedom is given to the Christian and enabled by the gospel. Freedom means being free from self and free for others by building up the community.

Paul not only talks about freedom; he also practices it. Chap. 9 shows that freedom consists in service for others. The essence of Christian freedom lies in giving up one's own desires and even legitimate rights. Against the *pneuma*-theology of the Gnostic individualists Paul establishes the theology of the body of Christ. The practice of love shows that a man is free (cf. Gal 5:13).—R.J.K.

612. G. MILLER, "ARCHONTŌN TOU AIŌNOS TOUTOU—A New Look at 1 Corinthians 2:6-8," *JournBibLit* 91 (4, '72) 522-528.

The rulers in 1 Cor 2:6-8 are human rulers and authorities, not spirit powers, demons or angels. Their description as *tōn katargoumenōn* indicates that, as the power of the gospel increases on earth, they lose their dominion. In several passages Paul uses *aiōn houtos* to indicate the physical world or present human society. Also, the term *archōn* for earthly, political authorities is characteristic of Paul.—D.J.H.

613. M. COUNE, "L'apôtre sera jugé. 1 Co 4,1-5," *AssembSeign* 39 ('72) 10-17.

In vv. 1-2 we have a beautiful definition of the apostolic task and of priestly ministry. It is a definition entirely in line with the gospel (cf. Mt 20:26-28). An apostle, however, cannot but be judged. His message and his role in the world leave him open to such judgment. But, in the final analysis, the apostle is responsible only before God (vv. 3-4).—S.B.M.

614. A. JAUBERT, "Le voile des femmes (I Cor. xi. 2-16)," *NTStud* 18 (4, '72) 419-430.

The background of the passage is Jewish-Christian; the basis of the argument is the order of creation; the issue is propriety in worship. The man must be uncovered when close to God in prayer (cf. 2 Cor 3); he is God's glory (but *doxa* does not mean "reflection"). The woman is man's glory (cf. Prov 11:16 LXX); she must not be uncovered because such an attitude is indecent. The angels are those present at worship, but the issue is one of decency, not ritual purity. *Exousia*, in the sense of *r^ešût* (with a play on *kephalē-rôš*), expresses the woman's rightful capacity for participation in public worship, signified by her wearing the veil.—G.W.M.

615. [1 Cor 11:2-16] N. WEEKS, "Of Silence and Head Covering," *West TheolJourn* 35 (1, '72) 21-27.

Within the order of creation man is the head of the woman. The man cannot cover his head when he engages in an authoritative function such as public praying or prophesying. But the woman should realize that praying or prophesying in an authoritative position is contrary to her created function and glory. 1 Cor 11:5 should be translated: "Every woman praying or prophesying, by means of the unveiling of the head, dishonors her head." There is no contradiction between this passage and 1 Cor 14:34.—D.J.H.

1 Cor 11:23-26, cf. § 17-544.

616. [1 Cor 12—14] D. W. B. ROBINSON, "Charismata versus Pneumatika: Paul's Method of Discussion," *RefTheolRev* 31 (2, '72) 49-55.

The term *ta pneumatika*, as it is used by Paul in 1 Cor 12:1 and 14:1, is the designation employed by the Corinthians for speaking with tongues and other ecstatic utterances. From an initial acceptance of the term Paul goes on to qualify it by reference to a more adequate doctrine of the Spirit. In particular, he deliberately sets up the concept and ramifications of the *charismata* over against the *pneumatika*.—D.J.H.

617. [1 Cor 13:8-10] K. SCHATZ, "Stückwerk bleibt unser Tun. Von der 'Relativität' der Charismen," *GeistLeb* 45 (4, '72) 241-245.

In the church's teaching and practice there have been so many changes and modifications that one may ask whether or not there is anything unchanging and lasting. The unchangeable element is love or charity. Charisms are relative and temporary and may be replaced by others, but love remains, the love which sacrifices itself for another and is motivated by faith in the crucified and risen Lord.—J.J.C.

618. R. MORISSETTE, "La citation du Psaume VIII, 7b dans I Corinthiens XV, 27a," *SciEsp* 24 (3, '72) 313-342.

The textual variants of 1 Cor 15:24-28 are examined and the structure of vv. 20-28 studied, particularly with a view to its ABA' pattern. The conclusion is reached that the presentation of Christ's work as the counterpart of Adam's corresponds indirectly to the interpretation of the psalm in contemporary Jewish circles. The rabbis emphasize the astonishment of the angels as they contemplate the dignity bestowed upon the first man, but Paul implies that all speculation about the glory of Adam is insignificant once the risen Second Adam has appeared. The resurrection of Christ includes the restoration of all things to their primitive integrity and even to a higher state. Ps 8:7b understands *panta* of subhuman creation, but Paul extends the perspective because the resurrection binds all things to Christ, including mankind.—J.J.C.

619. R. MORISSETTE, "La condition de ressuscité. 1 Corinthiens 15,35-49: structure littéraire de la péricope," *Biblica* 53 (2, '72) 208-228.

Talmudic and midrashic parallels (*bSanh* 90b; *Midrash Qoh.* 1.10; *bKet* 11b) indicate rabbinic influence on the didactic structure, terminology, metaphors, and mode of argumentation contained in 1 Cor 15:35-49. Composed of three parts, this section presents (1) the double question or objection of the Corinthian sceptics, v. 35; (2) a comparison based on the facts of experience, vv. 36-41 (seed/body, vv. 36-38; terrestrial/celestial bodies, vv. 39-41); and (3) an a fortiori conclusion regarding the resurrection of the dead, one which presupposes the power of God the Creator, vv. 42-49. The specifically Christian character of the material is evident in the terminology drawn from the resurrection tradition and in the line of thought which qualifies the power of the Creator Christologically and eschatologically.—J.H.E.

620. G. GAIDE, "Le triomphe de la vie. 1 Co 15,54-58," *AssembSeign* 39 ('72) 61-67.

Paul responds to a series of questions, the last of which is the most important. It is the fundamental point about the resurrection. His reflection on the subject turns spontaneously to an act of thanksgiving (vv. 54-57) and an invitation to perseverance (v. 58). For the resurrection is the basis of an unshakable optimism stronger than all the partial and apparent failures of the Christian who awaits and prepares for the return of Christ.—S.B.M.

621. R. MORISSETTE, "Un midrash sur la Mort (*I Cor.*, XV, 54c à 57)," *RevBib* 79 (2, '72) 161-188.

A literary analysis of the passage shows that Paul's introduction (*ho logos ho gegrammenos*) to the OT quotations of 15:54c-55 refers to both Isa 25:8 and Hos 13:14; the citation from Hos is not Paul's commentary on Isa. 1 Cor 15:56-57 is Paul's commentary on these OT quotations. Paul's view of sin and the Law is given in more detail in Rom, Gal, and Phil. Whereas the rabbis viewed the Law as a barrier against sin and as the source of life, Paul views the Law as the power of sin. Through our Lord Jesus Christ God continually gives victory over death to the Christian.—R.J.K.

622. P. DE SURGY, "Le ministère apostolique de la nouvelle alliance. 2 Co 3, 1b-6," *AssembSeign* 39 ('72) 36-43.

The text fits into the larger section (2:14—6:10), which deals with apostolic ministry. It is against the background of the Judaizing controversy that the Apostle writes his letter of recommendation (vv. 1b-3) and affirms that his assurance is from God (vv. 4-6a). The apostles' *hikanotēs*, their competence, comes from God. It is this that makes them "ministers of a new covenant" (6b), a covenant of the Spirit (3, 6c).—S.B.M.

623. D. GREENWOOD, "The Lord is the Spirit: Some Considerations of 2 Cor 3: 17," *CathBibQuart* 34 (4, '72) 467-472.

Rather than advancing the view that Paul was thinking of Yahweh or of Christ when composing 2 Cor 3:17, it is better to think of him as writing *kyrios* in 17a with the notion of Yahweh in Christ at the back of his mind. Support for this can be found in 2 Cor 5:19 and in the comparison of 2 Cor 5:10 with Rom 14:10. *Pneuma* refers "to the Holy Ghost as far as it is possible in Pauline theology to distinguish Him from the Deity as a whole." But this is not to be taken in the technical sense of the third person of the Trinity; Paul thought of the *pneuma* as the functional means by which Jesus continued after his death to promote Christianity."—D.J.H.

Galatians—Philemon

624. J. L. BLEVINS, "The Problem in Galatia," *RevExp* 69 (4, '72) 449-458.

"The chief purpose of the letter is to halt the inroads which the Judaizers were making upon the Galatian converts and to oppose with vigor their legalistic teachings." Recent debate has concentrated on the identity of those Judaizers. The approach of the Tübingen school has only recently begun to fade. J. Munck set forth the Galatian Gentiles rather than the Jerusalem Jews in the role of Paul's opponents. W. Schmithals has been the chief advocate of identifying them with Gnostic Jewish Christians. W. Lütgert and J. H. Ropes see the problem in terms of two groups: libertines in theology and the Judaizers. But new proof might yet "demonstrate a closer link between the Judaizers and the Jerusalem disciples" and thus show that the spirit of Tübingen "is definitely not dead."—S.B.M.

625. W. E. HULL, "A Teaching Outline of Galatians," *RevExp* 69 (4, '72) 429-430.

The outline is based on the assumption that Paul "had a rather clear ground-plan which he pursued with only a few significant deviations."

626. J. B. POLHILL, "Galatia Revisited, The Life-setting of the Epistle," *RevExp* 69 (4, '72) 437-448.

The article covers "the well-trodden ground of the south Galatian steppes and north Galatian highlands," reviewing the problem with the evidence in Acts and in Paul. It then considers the two closely related subjects of Paul's Jerusalem visits and the date of composition. The writer "is more convinced than ever before that it is really one's view of Acts which determines his stance on many of the Galatian problems," most of which affect the interpretation of Gal minimally.—S.B.M.

627. B. RINALDI, "La presenza della Croce nell'epistola ai Galati," *ScuolCatt* 100 (1, '72) 16-47.

Gal is considered by exegetes as the principal letter for the *theologia crucis*.

The opening of the epistle (1:1-5) puts forth the main argument, which sets the cross as the title of the whole letter (1:4). The themes of the death on the cross and the life in the Spirit (2:19—3:5) demonstrate Paul's enthusiastic and serious, but not tragic, vision of the cross. Despite the permanence of crucifixion, Paul does not exclude the "Christ lives in me." The soteriological synthesis in 6:11-19 presents a cross transfigured by the resurrection but not nullified by the life of the Risen precisely because it is a life "in the flesh," in the "world."—S.B.M.

628. W. J. VAUGHN, "Selected and Annotated Bibliography: The Epistle to the Galatians," *RevExp* 69 (4, '72) 431-436.

Twenty-three alphabetically listed English-language commentaries from J. B. Lightfoot's to now.

629. M. ASHCRAFT, "Paul Defends His Apostleship. Galatians 1 and 2," *RevExp* 69 (4, '72) 459-469.

The challenge of the Judaizers appeared to Paul as "a threat to his whole concept of apostleship"; consequently, his response in these two chapters focuses on his call (1:1, 15, 16), the source of his gospel (1:6-12; 1:13—2:6) and his relationship with other apostles (2:7-10). Paul's argument reaches its conclusion in the Antioch incident; the "truth of the gospel" has its final test in whether "it is true when tested in life."—S.B.M.

630. P. R. JONES, "Exegesis of Galatians 3 and 4," *RevExp* 69 (4, '72) 471-482.

"Out of the conflictual situation in which Galatians was hammered out Paul fashioned an antithesis of faith and law" in these two chapters. They are exegeted in the following pericopes: the coming of the Spirit (3:1-5), the authentic sons of Abraham (3:6-9), the curse of the Law (3:10-14), promise and Law (3:15-18), purpose of the Law (3:19-29), bondage to the *stoicheia* (4:1-11), the Apostle's pastoral relationship (4:12-20), and the allegory of the two covenants (4:21-31).—S.B.M.

631. T. STRUYS, "Galaten 3,13 en de Septuagint" [Gal 3:13 and the Septuagint], *GerefTheolTijd* 72 (2, '72) 86-99.

H. Wiersinga's hypothesis concerning the atonement (in his Kampen dissertation, *De verzoening in de theologische diskussie*, 1971), viz. that Jesus did not suffer under God's wrath but under the sins of mankind, cannot be supported by an appeal to Gal 3:13. Wiersinga claims that Paul here deliberately omits any reference to God in his citation of Deut 21:23. A comparison with the LXX text of Deut 21:23 and the related Deut 27:26 shows that in Gal 3:13 Paul substitutes *epikataratos* (Deut 27:26) for *kekatēramenos hypo theou* (Deut 21:23). It is clear that he considers both phrases more or less similar in meaning. There is no evidence that Paul intentionally tries to eliminate the idea that God is the author of the curse.—B.C.L.

632. [Gal 5—6] F. STAGG, "Freedom and Moral Responsibility Without License or Legalism," *RevExp* 69 (4, '72) 483-494.

"Paul's overriding concern seems to be for Christian liberty which remains morally responsible, escaping both libertinism and legalism." Thus chap. 5 falls into two sections: Christian freedom (vv. 1-15) and the works of the flesh and the fruit of the Spirit (vv. 16-26). The final chapter is treated under two headings: fulfilling the law of Christ (6:1-10) and the concluding warnings and benediction.—S.B.M.

633. [Gal 6:11-18] B. P. STOGIANNOS, "Hē hypo tou Paulou idiocheiros anakephalaiōsis tēs pros Galatas" [Paul's Recapitulation of the Epistle to the Galatians by His Own Hand], *DeltBibMel* 1 (1, '71) 59-79.

An exegesis of Gal 6:11-18, reviewing opinions of ancient and modern interpreters. The Apostle here recapitulates the main themes of the epistle, e.g. the personal attack of the Galatian troublemakers against him, his position on circumcision, the role of the cross in salvation, the features of the New Israel, and his personal struggle. Against T. Zahn and with Theodore of Mopsuestia and Jerome, the aorist *egrapsa* (Gal 6:11) has a future meaning, as the use of the epistolary aorist in pagan literature also shows. Paul writes with his own hand only the above pericope, not the whole epistle (as Zahn contended), emphasizing in this manner the importance of the recapitulated themes. The recapitulation shows peculiarities of Pauline language and is formulated so as to be memorized easily.—Th.S.

634r. [Eph-Col] J. ERNST, *Pleroma und Pleroma Christi* [cf. *NTA* 16, pp. 124-125; § 16-958r].

F. MUSSNER, *TheolRev* 68 (3, '72) 196-197.—The gathering of materials for the history of *plērōma* and *plērōun* makes this an unusually instructive and impressive study. Yet in a study dealing primarily with semantic matters it is surprising not to find the terminology and methods of modern linguistics. Also, rather than determining what the original meaning of Col 1:18 must be, E should have been more concerned with what the actual text means.—D.J.H.

635r. [Eph-Col] F. J. STEINMETZ, *Protologische Heils-Zuversicht* [cf. *NTA* 14, p. 354; §§ 16-636r—637r].

P. DACQUINO, *RivistBib* 20 (2, '72) 224-228.—Is the new *protological* view of salvation the adequate explanation of the undeniable attention to the parousia expectation in Col and Eph? What of the literary genre so characteristic of both epistles? Their concrete scope seems the only adequate justification for the themes treated in them. How else explain the doctrinal affinity of 1 Pet especially with Eph? Comparing Eph and Col with the great Paulines, we must be cautious not to affirm too readily that in Eph and Col Christ will not come again as a second Adam. All ancient tradition felt there was a theological continuity between these

two epistles and the rest of the Pauline writings. Nevertheless, S's great merit is to have raised a real problem and taken an altogether moderate position in solving it.—S.B.M.

636. W. MUNRO, "Col. iii. 18-iv. 1 and Eph. v. 21-vi. 9: Evidences of a Late Literary Stratum?" *NTStud* 18 (4, '72) 434-447.

A detailed comparison, chiefly from the point of view of vocabulary, of Col 3:18—4:1 and Eph 5:21—6:9 with passages in the rest of the Pauline corpus, with other parts of the two letters themselves, and finally with each other, shows that despite the general dependence of Eph on Col, the Col passage borrows from the Eph passage, which in turn presupposes both letters. Thus the order of composition is Col, Eph, Eph 5:21—6:9, Col 3:18—4:1. The relationship of both passages to their contexts confirms the conclusion that they are interpolations, perhaps by a writer who was conscious of the association of Col with Phlm. The Eph *Haustafel* has a distinctive style which may be an attempt to imitate the style of the epistle as a whole. The evidence converges on the view that these two passages have literary dependence; they are not separate instances of the incorporation into the epistles of a recognized oral code.—G.W.M.

637. B. RIGAUX, "Evangelium im ersten Thessalonicherbrief," *WissWeis* 35 (1, '72) 1-12.

The frequency of *euaggelion* and related terms in Paul in comparison with other NT authors indicates how significant a concept it was for him. The gospel is embodied in the apostles who preach it; Paul's gospel is, first of all, Paul himself. Not only is his religious thought bound up with his personal experiences before Damascus and his commission as an apostle, but also it is oriented toward the economy of salvation whose midpoint is the death and resurrection of Jesus and whose goal is the return of the Lord. The gospel for Paul is the last and decisive intervention of God who saves the world through Jesus. Man must accept this gospel not as a purely human word, but rather as God's word.—D.J.H.

638. E. CHARPENTIER, "La foi vécue est contagieuse. 1 Th 1,5c-10," *Assemb Seign* 61 ('72) 10-17.

A community of Christians which tries to live its faith as described here in 1 Thes cannot but be contagious. The parallelism in vv. 8-9 between "the word of the Lord" and "your faith in God," between "sounded forth" and "gone forth" is extremely significant. This Christian life is presented under a double aspect: turning away from idols and serving the true God.—S.B.M.

639. P. DORNIER, "Paul au soir de sa vie. 2 Tm 4,6-8.16-18," *AssembSeign* 61 ('72) 60-65.

These perfectly homogeneous verses contain the final intimacies of Paul as he faced death. A spiritual testament written in a Roman prison, they are one of the gems of Pauline literature. Paul prepares to appear before "the impartial judge"

from whose mercy he awaits "the crown of justice." Vv. 6-8 are not without some echo of the farewell discourses in Jn 13—17 and especially in Acts 20:18-35.—S.B.M.

640. J. D. PENTECOST, "For Love's Sake. Part III: An Exposition of Philemon 8-11," *BiblSac* 129 (516, '72) 344-351. [Cf. § 17-230.]

Rather than issue a command, Paul makes a request because of his love for Philemon and because of Philemon's love for him. He intercedes as the servant and apostle of Jesus Christ, as one who trusts in Jesus' intercessory power before the throne of God and as one knit in the bond of faith with Onesimus.—D.J.H.

Hebrews

- 641r. O. HOFIUS, *Katapausis* [cf. *NTA* 15, p. 124].

F. BOVON, *Erasmus* 24 (3, '72) 84-86.—This is a learned and balanced assessment of E. Käsemann's interpretation of Heb. While H's identification of *katapausis* with the heavenly sanctuary is well supported by OT parallels, it ought also to have been examined within Heb more extensively from an exegetical perspective. Also, he may rely too heavily on the parallels from *4 Ezra*. He has eliminated the Gnostic theme of the soul's voyage, but this is not the same as removing the journey-through-time motif. Finally, he may underestimate the connections between Heb and Hellenistic Judaism.—D.J.H.

642. J. K. ELLIOTT, "When Jesus was Apart from God: an Examination of Heb 2:9," *ExpTimes* 83 (11, '72) 339-341.

The anarthrous *chōris theou* in Heb 2:9 conforms entirely to NT usage and to that of Heb in particular, while *chariti theou* conforms to neither. Also, *chōris theou*, meaning that Christ in his death was separated from God, agrees fully with the theological stance of Heb. Jesus at his death is *chōris theou* because he entered, albeit temporarily, the realm of Satan, which is death. This idea of being without God in death is rooted in the OT (e.g. Ps 6:5; Isa 38:18) and may be at the root of Jesus' cry of desolation from the cross. Finally, *chōris* is the more difficult reading and could easily be changed to the familiar *chariti*.—D.J.H.

643. A.-M. JAVIERRE, "Réalité et transcendance du sacerdoce du Christ. He 5,1-6," *AssembSeign* 61 ('72) 36-43.

This pericope is a recapitulation of all the NT theology of priesthood; it offers us an insight into the immense and mysterious reality of Christ the Priest.—S.B.M.

644. P. ANDRIESSEN, "Le seul sacrifice qui plaît à Dieu. He 10,5-10," *AssembSeign* 8 ('72) 58-63.

Throughout Heb its author shows that the salvation wrought by Christ

comprises three steps: remission of sins, positive consecration to God, and union with God. Heb 10:1-18 compares the three steps to three different rites of OT cult. Our pericope forms part of the larger development. Christ sanctified us once and for all by offering his body, abolishing the old cult and bringing to full realization the essence of the OT. In Christ the end of all OT sacrifices is attained.—S.B.M.

Catholic Epistles

645. R. OBERMÜLLER, "Hermeneutische Themen im Jakobusbrief," *Biblica* 53 (2, '72) 234-244.

The peculiarities of Jas, particularly its sapiential and paraenetic character and its sparse Christology, in the light of its cultural context suggests a socially and eschatologically motivated hermeneutic. The shift from a prophetic to a sapiential reflection on God, the movement from an explicit Christology to a latent one implied in the Christological shape of discipleship, the development of a teleological anthropology whose goal is wholeness, a view of faith, sin, and salvation which is socially oriented, the restraint shown regarding the mission of the church and a possible alteration of society given the ambiguous nature of present existence—all such features illustrate a hermeneutic which transforms prophecy into wisdom paraenesis, and that which is typically Christian and religious into what is generally human and secular.—J.H.E.

Jas 1:23-24, cf. §§ 17-427—432.

646. E. J. COOPER, "The Consciousness of Sin in I John," *LavThéolPhil* 28 (3, '72) 237-248.

With his antitheses (e.g. darkness and light) and his vocabulary (e.g. *hamartia*, *anomia* and *adikia*) the author was emphasizing two important facts about the state of the Christian in the world: (1) the radical difference between the state of man before and that after the coming of Christ and (2) the state of the redeemed Christian in the world, where the radical opposition between death and life, darkness and light, sin and Christ is still a fact of everyday life. 1 Jn 3:4 suggests that every sin "participates in the great sin of 'iniquity' (*anomia*) of the powers of the devil, which is in its essence total opposition to God and to the children of God in unbelief." The exact nature of "the sin unto death" of 1 Jn 5:16 remains unknown. *Adikia* is understood as the opposite of the practice of justice and can be translated as "transgression of the divine will."—D.J.H.

647. [1 Jn 2:1-2] G. CH. RĒGOPOULOS, "Iēsous Christos ho 'Paraklētōs.' Symbolē eis tēn hermēneian tou horou kata tēn A' Epistolēn tou Hagiou Iōannou" [Jesus Christ the "Paraclete." A Contribution to the Interpretation of the Term in the First Epistle of St. John], *DeltBibMel* 1 (1, '71) 52-58.

The term "Paraclete," applied to the Holy Spirit in the Fourth Gospel and to Christ in 1 Jn, signifies comforter, supporter, advocate and mediator. In pagan

literature it designates one who is called to help, an advocate in court. But a purely juridical interpretation of "Paraclete" in the NT is wrong, for the Paraclete in salvation-history is also a comforter. John in his first epistle speaks of Christ as the Paraclete in connection with the problem of the falling into sin of some baptized Christians for whom Christ came "by . . . blood" (1 Jn 5:6), i.e. as "expiation" (1 Jn 2:2). Thus the Lord's function as Paraclete is closely linked to his office as high priest.—Th.S.

648. W. MAGASS, "Semiotik einer Ketzerpolemik am Beispiel von Judas 12f," *LingBib* 19 ('72) 36-47.

Paradigmatic and semiotic aspects of the structure of polemics against heretics are discussed, especially with regard to Jude 12-13. A significant factor of this semiotics is polyvalence or multifunctional usage of elements, so that in each period of church history there is a reception within the framework of paradigmatic associations.—E.G.

Revelation

649. CH. S. BOULGARĒS, "Ho chronos tēs Kriseōs kai hē physis autēs kata to biblion tēs Apokalypseōs" [The Time and Character of Judgment According to the Book of Revelation], *DeltBibMel* 1 (1, '71) 13-33.

The time of judgment is imminent, although it is preceded by certain signs which are already operative. The central event of the apocalyptic future is the coming of Christ, followed by the earthly millennial kingdom. John emphasizes the imminence of judgment, describing Christ's coming as a thief without warning (Rev 3:3). Judgment has its negative (death and destruction) and positive (cosmic renewal) aspects, being conducted on a religious and ethical basis. The role of Christ is to some extent ambiguous. As the slain Lamb of God he is during the first phase of judgment the eschatological judge by virtue of his historical saving work. The final victory against Satan and the universal judgment will be conducted by God himself.—Th.S.

- 650r. E. S. FIORENZA, *Priester für Gott* [cf. *NTA* 16, p. 376].

D. J. HARRINGTON, *CathBibQuart* 34 (4, '72) 496-497.—While F's dissertation deals with only a few verses in one NT book, her manner of approaching these texts shows competence in several fields. This is an important study. The parallelism drawn between the titles of Rev 1:5a and the verbs of 1:5b may not be convincing to all. Also, the concrete meaning of her view that according to Rev each baptized person is a real and authentic priest is puzzling.—D.J.H. (Author.)

651. D. HILL, "Prophecy and Prophets in the Revelation of St John," *NTStud* 18 (4, '72) 401-418.

Though it makes use of much of the traditional apparatus of apocalyptic,

Rev stands closer to prophecy in intention and character and particularly in its concern with salvation history; it is not pseudonymous, and its author regards himself as a prophet. He holds a unique position in his community as mediator of the revelation of Jesus Christ, but he stands more in the tradition of OT and Jewish prophecy than of Christian prophecy. He regards the entire church as potentially a community of prophets (cf. 19:10), but the Christian "prophets" are a distinct, though not institutionally higher, group who actually fulfill the ministry of witness and prophecy. As for the function and content of Christian prophecy in Rev, the evidence is unclear. The prophet-author plays an authoritative role not unlike that of the Teacher of Righteousness at Qumran, and he seems largely concerned with the interpretation of Scripture for the situation of his addressees. The role of his "brethren" is less clear, but they are certainly concerned with holding and communicating the "testimony of Jesus."—G.W.M.

652r. K.-P. JÖRNS, *Das hymnische Evangelium* [cf. *NTA* 16, p. 125].

T. HOLTZ, *TheolLitZeit* 97 (5, '72) 358-360.—That only the hymns preach the true gospel in Rev is certainly incorrect. Moreover, J has not proved that the hymns in 4:8-11 describe God's eschatological activity. While the hymns should have been studied more carefully in their present context, the analyses of the individual hymnic fragments are thorough and fundamental and do contribute much to our understanding of them. J correctly rejects the hypothesis that there is a liturgical structure visible in Rev.—D.J.H.

653r. G. E. LADD, *A Commentary on the Revelation of John* [cf. *NTA* 16, pp. 376-377].

P. S. MINEAR, *Interpretation* 26 (4, '72) 487-488.—The author's bridge-building between the left and right of Protestantism is continued here. Though it is "careful, thorough, candid, lucid, discriminating," this commentary—in contrast to Rev itself—fails "in literary verve, prophetic subtlety, and liturgical sensitivity." Three questions remain. (1) Did John distinguish as sharply as L does between the love expressed in Christ's first advent and the wrath to be poured out in his second? (2) Is it really sufficient to rely, with L, upon the word *proleptic* to connect the events of John's vision with those of his historical context? (3) Is the warfare between Christ and Satan adequately interpreted in terms of church-state conflict, an interpretation which begs the question of definition for protagonist and antagonist alike?—J.W.D.

654. B. REICKE, "Die jüdische Apokalyptik und die johanneische Tiervision," *RechSciRel* 60 (2, '72) 173-192.

Rev understands the vision of the beast to apply to the Roman Empire, specifically to Nero, who is both the first head and the eighth who is to return (17:10-11). The time of the author is that of Domitian, the sixth head. A series of more or less contemporary pagan authors witness to the legend of Nero *redux* and *redivivus*. Jewish and Jewish-Christian apocalypses reflect the view that Nero's return was to herald the fall of Rome and at the same time

the final age: the fourth and fifth *Sibylline Oracles*, the *Epistle of Barnabas*, and the *Ascension of Isaiah*. It is from such a background that the NT apocalypticist draws many of the details of his portrayal of the beast, without necessarily believing in the return of the historical Nero.—G.W.M.

655. [Rev 21:8] P. PRIGENT, "Une trace de liturgie judéo-chrétienne dans le chapitre XXI de l'Apocalypse de Jean," *RechSciRel* 60 (2, '72) 165-172.

The list of vices in Rev 21:8 has its setting in the liturgy of baptism, as is shown by tracing a chain of parallels to this verse in its context, 21:1-8. The parallels include Rev 22:16-20; 1 Cor 16:20-24; *Didache* 10.6; 2 Cor 6:16-18; Rev 7:13-17. The catalogue of vices in the NT regularly has a baptismal background. Eucharistic allusions in the context of some of the passages do not exclude the baptismal liturgy, since the two sacraments were closely linked in practice and in theology.—G.W.M.

656. G. CH. RĒGOPOULOS, "Iēsous Christos 'Ho Astēr ho lampros kai ho prōinos.' (Symbolē eis tēn hermēneian tou en Apok. 22,16b horou)" [Jesus Christ 'the Bright Morning Star.' (A Contribution to the Interpretation of a Term in Rev 22:16b)], *DeltBibMel* 1 (3, '72) 224-237.

An exegesis of Rev 22:16b. The meaning of "star" in Near Eastern extrabiblical religions, as well as in the OT and Jewish literature, is surveyed. In the latter case, "star" gains an eschatological and messianic significance. In Rev, the term star is used in several ways, designating Christ in Rev 2:28 and 22:16b. Christ as the bright morning star is a figurative affirmation of the true spiritual light which prevails over darkness (Jn) and the fulfillment of the Balaam prophecy of Num 24:17. The star imagery describing the significance of Christ continues in the later hymnology and iconography of Eastern Christianity.—Th.S.

BIBLICAL THEOLOGY

657. C. E. CARLSTON, "Where Has Bultmann Really Left Us?" *AndNewtQuart* 13 (2, '72) 146-159.

The most important thing that Bultmann did was to solve for his generation one of the perennial problems of Christian thought, namely the relationship between the relative and the absolute. For him, even though the Word comes to man in a fully conditioned sense, it is ultimately the Word of God and not the word of man. Yet his solution is ultimately unacceptable because the Word of which he speaks and the man to whom it is spoken lack concreteness. We who consider ourselves Bultmann's heirs might be well advised to consider a rethinking of this matter.—D.J.H.

658. H. CLAVIER, "Remarques sur la méthode en théologie biblique," *NovTest* 14 (3, '72) 161-190.

The comparison of biblical data with other religions has always had serious

repercussions on theologians from Paul's time on. The *religionsgeschichtliche Schule* regarded no history as "untouchable," not even "sacred history." The excesses of the past, stigmatized as "historicism," provoked salutary reactions. The properly historical problem had added to it the new aspect of *Formgeschichte*. The study of the laws that govern the evolution of popular traditions, when applied to the Gospels, yielded two parallel methods: the synthetic, taking its starting point from the *Sitz im Leben* (M. Dibelius), and the analytical, proceeding by a detailed examination of the text (R. Bultmann). But the severance of ties with "historicism" could not deny the fact that Christianity, by its very nature, is a historical religion. It was C. H. Dodd who undertook the difficult task of reconstructing the links. There was also the parallel "quest" for the gospel events through their various formulations. This gave rise to the major problem of an *existentielle* faith and its relation to the "kerygma" in its successive forms. More recently the hermeneutic effort to decipher the meaning of the message *hic et nunc* has posed a new challenge. In view of all this development, the general conditions of scientific research in biblical theology are discussed. The problem of the historical method and its proper application, the biblical unity of the Testaments and the relation between them, and the NT as the first extensive biblical theology of the OT are considered.—S.B.M.

659. P. GRECH, "Contemporary Methodological Problems in New Testament Theology," *BibTheolBull* 2 (3, '72) 262-280.

The differences in approach found in recently published handbooks reveal two major methodological problems: the unity of the NT canon and the place of the historical Jesus in NT theology. General areas of debate in NT theology over the past 10 years have been the new hermeneutic, redactional theology, the trajectory approach, and the relationship between theology and lexicography. Studies in Christology and eschatology continue to raise serious methodological problems.—D.J.H.

660r. M. KNOX, *A Layman's Quest* (London: Allen & Unwin, 1969).

E. E. HARRIS, "Reasonable Belief," *RelStud* 8 (3, '72) 257-267.—The present intellectual and social climate makes it likely that K's second series of Gifford Lectures will not receive the attention it deserves. His comments on philosophical theology from the 18th century to Schweitzer and Bultmann are too cursory to be helpful, and he ignores the powerful attacks of both Marx and Freud. The argument that history is irrelevant to religion is properly rejected, but the uncertain character of historical evidence for Jesus' divinity, coupled with an abhorrence of positivism, cause K to affirm only Jesus' status as paramount moral teacher—scarcely enough to qualify as Christianity. K effectively routs those who deny any role for reason in religion, but he passes over the more formidable objection that all religion is unreasonable. To say that dogmatic theology is the product of rational activity is not to answer the contention that it is not the same as the religion of Jesus. Of central importance is what Jesus taught about God

and the service he requires of men; this conception of God makes miracles, including the resurrection, "as irrelevant to divinity as the teaching of Hosea made burnt-offerings to piety." Jesus' action and character as well as his words conveyed this conception of God. "If God is what Jesus said he is then Jesus was what he declared God to be." K is unwilling to go so far, although he obviously wants to, but the argument seems capable of sustaining the weight ("though others, less sympathetic to Hegelianism . . . might deny it").—J.W.D.

Christology

661. I. BERTEN, "Jesus, the Messiah. Some theological reflexions on the Sociology of Messianism," *LumVit* 27 (3, '72) 439-463.

Is there any significance for the believer and the theologian in the similarity that may be seen between what the Bible calls "Messiah" and other observed cases outside the biblical and even the Judaeo-Christian tradition? In the 1st century A.D., messianic expectations in Israel, whether revolutionary, prophetic or apocalyptic, were in full ferment. Contemporary social and political situations in various countries today have aroused interest in messianism as a socio-religious phenomenon. "Messianism as a reaction to a situation of social, cultural and religious domination, assumes almost of necessity a nationalistic, ethnic or social form." Jesus appeared at a time when such messianic ideas were boiling over; and we must ask, Did Jesus appear as a messiah? and Was primitive Christianity a messianic movement? It is not a matter of indifference for today's Christian that "Jesus should have appeared in a messianic context" where man manifests his aspirations to attain liberation, that is, his identity, and manifests his openness to salvation.—S.B.M.

- 662r. C. BURGER, *Jesus als Davidssohn* [cf. *NTA* 14, p. 348].

S. HERRMANN, *TheolRev* 68 (4, '72) 284-286.—B never asks how it came to be that Paul or the Hellenistic-Jewish Christian community developed a serious interest in the notion of Jesus as David's son. The most obvious answer, that Jesus himself began this tradition either explicitly or implicitly, is not considered and seems to be taboo.—D.J.H.

- 663r. ———, *Idem*.

W. G. ÜBELACKER, *SvenskTeolKvart* 48 (2, '72) 86-89.—B's basic conclusions can be summed up in one sentence: Jesus did not see himself as a descendant of David; it is the early (Hellenistic-Jewish-Christian) church that confessed him to be such. The book bristles with dubious hypotheses and generalizations based on form-critical premises, but it will serve as a useful basis for further discussion of the issues.—B.A.P.

664. J. A. GRASSI, "From Jesus of Nazareth to Christ, the Son of God," *Bib Today* 61 ('72) 826-834.

Jesus' vocation as the great end-time prophet lies at the root of NT faith.

Because God's power and word were available through him, the divine titles were transferred to him in a supereminent degree. Since the Spirit had worked so totally in Jesus through the resurrection, the transfer of titles continued to develop, moving toward identity between God and Jesus. In this process, the titles of Christ, Lord, Son of God and God were gradually applied. "It was the external expression of a reality that was always present in Jesus, but whose mystery was only gradually recognized by the early church."—D.J.H.

665r. R. LONGENECKER, *The Christology of Early Jewish Christianity* [cf. *NTA* 15, p. 365].

A. MYRE, *SciEsp* 24 (3, '72) 401-404.—L's positions on critical points are summarized, often with quotations. The book manifests a defective critical attitude. The whole NT is taken as Jewish Christianity without sifting the various traditions behind the writings. Texts are cited as proofs of a thesis without sufficient analysis. Those who disagree with his stand are rather summarily dismissed.—J.J.C.

666. E. H. MALY, "Jesus is Lord!" *BibToday* 61 ('72) 842-850.

During his earthly ministry Jesus exercised a limited form of lordship; he acted with authority. Once liberated from the limitations of time and space through resurrection-exaltation, Jesus was free to manifest his dominion and display his saving power for all. The sending of the Holy Spirit was the paramount expression of that power.

Was Jesus looked upon as the second person of the Holy Trinity? Such a question presupposes a mentality that was foreign to the biblical writers. It also neglects the fact that the theology of the NT is a preacher's theology and almost exclusively functional in its approach.—D.J.H.

667. J. F. O'GRADY, "Biblical Christology: Jesus the Servant," *BibToday* 61 ('72) 851-856.

The original meaning of the Servant in Isa, as well as in the NT, refers to the process of humiliation leading to exaltation. The title Son of Man emphasizes the freedom of the Servant in accepting his death; Phil 2:6-8 and Jn 13 continue this theme.—D.J.H.

668. H. P. OWEN, "The New Testament and the Incarnation: A Study in Doctrinal Development," *RelStud* 8 (3, '72) 221-232.

Those texts in the Synoptic Gospels which show Jesus as inaugurating the kingdom, as exercising a unique kind of authority and as enjoying a special relationship with the Father provide implicit evidence for belief in Christ's deity. In Acts 2:14-36 Jesus is seen as surpassing the messiah of traditional Jewish expectation, while for Paul he is the mediator of God's creative power. The clearest and most precise affirmation of Christ's deity occurs in Jn 1:1. Moreover, the NT throughout claims for Jesus an absolute sovereignty that requires unconditional obedience. Also, we must reckon with passages such as Phil 2:6-11

and Rev 5:12-14 in which Jesus is accorded an adoration that is due to God alone.

The early church's belief that Christ fully shared God's nature is all the more remarkable because it was not explicitly supported by the words of Jesus and because it seems to conflict with basic Jewish convictions concerning God's transcendence and unity. That there should be a development in Christological awareness is only reasonable. If Jesus was both fully God and fully man, his deity would be both revealed by and concealed in his humanity. If his deity was simultaneously revealed and concealed, and if his ministry was not complete until his resurrection, his disciples' belief in his deity should take the form of progressive insight. Finally, assent to the doctrine of the Incarnation is more reasonable than assent to any form of degree-Christology (i.e. the view that the difference between Christ and other men is only one of degree).—D.J.H.

669r. J. T. SANDERS, *The New Testament Christological Hymns* [cf. *NTA* 15, pp. 366-367; §§ 17-262r—264r].

N. PERRIN, *JournRel* 52 (4, '72) 459-461.—This careful study is important because of its extremely competent review of recent discussion, its use of Nag Hammadi materials, and its insistence upon studying these passages as a group as well as individually. The author's schematization of the Gnostic redeemer myth may not stand up to further research, but it is of extraordinary interest and stimulus nonetheless. His stress on a common mythical drama even where all eight elements of the myth itself are not present might be strengthened by noting that this kind of thinking underlies Johannine Christology throughout, not merely in the Prologue. His argument about Jewish Wisdom circles as the point of entry for this mythical drama into Christianity has "clearly rescued us from the blind alley of the endless discussion of the existence or nonexistence of a pre-Christian Gnostic redeemer myth and directed our steps in a much more promising direction." The final chapter on hymnic language is welcome, and its brevity indicates how far NT scholarship has yet to go in this regard.—J.W.D.

670r. E. SCHWEIZER, *Jesus* [cf. *NTA* 16, p. 234].

A. R. C. LEANEY, *RelStud* 8 (3, '72) 281-283.—S has undertaken an impossible task, but he does succeed in provoking thought and in clarifying a good deal of the tangle. By never assuming that he knows what Jesus was *really* like or what he *really* intended, he avoids the unconscious bias of so many of the "new questers." But if "Son of Man" is a formula which can and should be discarded, must we not admit that the whole way of eschatological interpretation was a misleading mistake? Is there not allegory present in the misnamed Parable of the Prodigal Son in spite of S's denial? Do we begin with the earliest literature about Jesus or with Jesus himself?—D.J.H.

671. E. SCHWEIZER, "The Lord of the Nations," *SEAJournTheol* 13 (2, '72) 13-21.

In the hymnic fragment preserved in 1 Tim 3:16 Jesus Christ is presented as

the one who unites earth and heaven. While singing about his triumphant ascent to heaven, one must also praise his victorious procession through the nations of the world. The hymn of Col 1:15-20 praised Christ as the one who permeates the whole creation, but Paul reinterprets this perspective by reminding his readers that Christ does this in the group of disciples. Although there are many Christologies in the NT (e.g. apocalyptic, exaltation, cosmic, mission), no one of them is the correct Christology; no formula can fix the truth definitely.—D.J.H.

672. A. SERRA, "Aspetti della dottrina biblica sul lavoro," *Servitium* 6 (25-26, '72) 381-391.

The purpose of this article is to indicate some characteristics of the work of Christ because all the Scriptures converge on him and because, in any critical moment of the church's life, the question is always Christological. The great work of Christ is the establishment of God's kingdom, which consists in men's fellowship with the Father (Jn 4:34; 17:4; 18:37; 1 Jn 1:3; Apoc 12:10). The work of the Christian is the edification of the kingdom through faith in Christ (Jn 6:28; Rom 14:20; Phil 1:22; 1 Cor 9:2; 2 Jn 8-9). As Jesus worked in close communion with the Father, so the Christian works in collaboration with God's creative activity.—S.B.M.

673. W. O. WALKER, JR., "The Origin of the Son of Man Concept as Applied to Jesus," *JournBibLit* 91 (4, '72) 482-490.

The early Christians used the first half of Ps 110:1 to interpret the resurrection of Jesus as an exaltation to the right hand of God as "Lord" and the second half to explain the delay of the parousia. The phrasing of the second half led them to Ps 8:6 (*hypokatō tōn podōn autou*; cf. Mk 12:36b). Since Ps 8 was seen as referring to Jesus and since Ps 8:4 has the expression "son of man," a further connection with Dan 7:13 was inevitable. Therefore, Ps 8 forms the most probable link between the primitive Christian use of Ps 110:1 and Dan 7:13. These links could have been forged only on the basis of Greek texts, and so "it was among Greek-speaking, not Aramaic-speaking, Christians that the exegetical tradition produced the Son of Man christology."—D.J.H.

Church and Ministry

674. M. M. BOURKE, "The Petrine Office in the New Testament," *Catholic Theological Society of America Proceedings* 25 ('70) 1-12.

The portrait of Peter in Gal as one who gives complete freedom to the Gentiles, a freedom which James wants to restrict, supports the fundamental accuracy of the Lukan picture of Peter's dealings with Cornelius and his role at the "council of Jerusalem." Mk (and Mt and Lk also) makes Peter the first of the disciples to confess the messiahship of Jesus, although in Mk and Lk he is simply the spokesman for all the others. Mt 16:18-19; Lk 22:31-32; and Jn 9:18-21 assign to Peter an important role in the post-resurrection period. All

the Gospels trace the giving of Simon's new name to Jesus. The NT data does not in itself suggest that the Petrine office continued in the church after Peter's death. The continuance of the apostolic office "may indicate a continuance of the office of the chief apostle, which Peter surely was. But there seems to be nothing said in the New Testament about Peter as *chief* apostle which demands that continuance."—D.J.H.

675r. R. E. BROWN, *Priest and Bishop* [cf. *NTA* 15, p. 245; § 16-655r].

R. J. DILLON, "Biblical Approaches to the Priesthood," *Worship* 46 (8, '72) 454-472.—These are "the thoughts of a cautious, temperate exegete, whose distinguished contribution to the education of American priests lends authority and authenticity to the positions he has adopted." But B's scant consideration of Heb indicates a lack of hermeneutical discipline. Where the NT presents an option he favors, biblical statements in its favor are lifted out of the kind of historically conditioned setting which is seen as limiting the relevance of Heb. The selection of the NT ideal of discipleship as an antecedent of priestly ministry and the implications drawn from Phil 1:1 regarding the structures of the developing Pauline churches, along with B's diagnosis of the contemporary situation, are criticized.—D.J.H.

676. P.-L. CARLE, "La femme et les ministères pastoraux selon l'Écriture," *NovVet* 47 (3, '72) 161-187.

The modern increased appreciation of woman's dignity inevitably raises the question whether or not she can become a priest. Paul, indeed, bade women to be silent in the church (1 Cor 14:34), but his words could be taken as merely disciplinary and temporal, as was his order that women should have their heads covered in church. That in the Christian community women should have an elevated position can be inferred from the text of Joel 2:28, which describes the Pentecost event—"I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy . . ." (Acts 2:17). Moreover, Anna was a prophetess (Lk 2:36) as were the four daughters of Philip (Acts 21:9). In the NT, however, a prophet is one who speaks in ecstatic prayer or is a missionary preacher; he is not a teacher.

Other evidence of the lofty role of women in the church is found in the consecration of virgins and widows, and especially in Paul's theology. Though he insists that woman is subordinate to man, yet under one aspect he can say that there is neither man nor woman but all are one in Christ (Gal 3:28). The dignity of Mary is prominent in the NT, as is the idea of the Second Eve. At the same time there is no woman proposed as a successor of Judas in the apostolate, and it seems that, if Jesus had wished to appoint women to the ministry, he would, when he appeared to the holy women on Easter morning, have commissioned them to proclaim his resurrection to the church and not merely to announce it to the apostles.—J.J.C.

677. J. McKENZIE, "Ministerial Structures in the New Testament," *Concilium* 74 ('72) 13-22.

That NT office which is best known is the apostolate, and the apostolate has not endured beyond the first generation of the church. There is no clear commission given to anyone to govern the NT church. Also, there is no one in the NT to whom the cultic ministry is officially and exclusively committed. Many besides the apostles were engaged in the proclamation of the gospel; there is no constant supervision over these people such as is exercised in the modern church. "Pluriformity is not contrary to the New Testament, whatever else it may be contrary to."—D.J.H.

678. J. F. O'GRADY, "Ministry: Meaning and Challenge for Ecumenism," *JournEcumStud* 9 (3, '72) 556-575.

In the NT there is no single norm of ministry or church order. Rather, there are several types, each one with its strengths and weaknesses. Post-Easter enthusiasm gave birth to a ministry and church order that was creative and adaptive as well as charismatic. Comparison of the Corinthian church and its apostles and prophets in A.D. 55 with Matthew's church in *ca.* 75-80 illustrates the change from an adaptive ministry to a more custodial and retentive form. Lk-Acts and the Pastorals (*ca.* 80-85) point to an even more structured church with office and clearly defined functions where charism was limited more and more to the officers. It is possible that Jn was composed in Asia Minor around 85—the same place and time as the Pastorals. If this is so, then we have evidence for a free and charismatic church existing alongside a structured and hierarchical church. Hints of the conflict between these two structures can be seen in 3 Jn 9; 2 Tim 2:16-18; Jn 11. The coexistence of these views provides us "with a clear mandate that there will always be a place for a charismatic and free creative community in Christianity even if the church must have structure if it is to survive in a sinful and evil world."—D.J.H.

679. G. VOIGT, "Ohnmacht und Vollmacht des Amts," *TheolLitZeit* 97 (7, '72) 481-496.

The minister of the church combines qualities of power and weakness. Because certain ones arrogate to themselves too much authority, some would do away with the ministry; others would insist that all are equally ministers. The ministry does in fact combine true power and authority, but those who possess this authority are, like Peter and Paul, weak human beings.

The one with authority in the church is not the pastor but the chief shepherd Christ. Our relation to the Lord of the church is subject to no sociological change. Christ himself directs his community through his minister, and that ministry embraces only Christ's word and his sacraments. The word is addressed to us; the sacraments are given to us. This and nothing else is the basis of the power of the evangelist who stands in the place of Christ.—J.J.C.

Various Themes

680. E. BIANCHI, "Povertà e ricchezza nella Bibbia," *Servitium* 6 (25-26, '72) 277-309.

To get an accurate idea of the biblical view of poverty it would be necessary to study the categories of the poor in the Bible: in the patriarchal period (poverty as a curse), the prophetic (poverty caused by the rich), the legal (poverty should not exist), the post-exilic (poverty as a spiritual value), and the sapiential (neither poverty nor riches). The OT traces most discernible in the NT are the prophetic views in their pre- and post-exilic forms. The NT has something to say of the poor but also of the rich and of money, and the passages touching on these are examined.—S.B.M.

681. F. BOVON, "Vivre dans la liberté selon le Nouveau Testament," *Bulletin du Centre Protestant d'Études* [Geneva] 23 (1, '71) 5-27.

While the Stoics looked for freedom in their egocentric interiority and the Gnostics sought it in the call of the heavenly redeemer to the spirit in man, the Jews maintained that liberty would be found in perfect conformity to the Law of God. The early Christians saw the liberating work of God as accomplished in Christ, as inaugurating a new creation and as communicated through the Holy Spirit. This liberation in Christ put an end to religious and social privileges, was offered to the whole person (body, soul and spirit), and resulted in a slavery to God which is true freedom. From reflection on the sayings and deeds of Jesus the early Christians came to recognize that liberty might mean transgression of the Law, that it must express itself in the loving service of mankind, that it issues in communication and dialogue, that it creates a new type of authority and that it enables one to take risks.—D.J.H.

682. M. J. CHRISTIAN, "Conscience—A Biblical View," *BibToday* 62 ('72) 922-928.

The OT shows man's awareness of an inner guide to morality connected with the external authority of Yahweh as revealed in the Law and the Covenant. The NT shows that the basic OT concept was given an added Christian dimension of faith and charity based on the teachings of Christ and fulfilled in the workings of the Holy Spirit.—D.J.H.

683. C. E. CURRAN, "The Role and Function of the Scriptures in Moral Theology," *Catholic Theological Society of America Proceedings* 26 ('71) 56-90.

The biblical renewal has provided Catholic moral theology with several important perspectives: Christian morality as a religious ethic, the primacy of response, the secondary role of law, the realization that all Christians are called to perfection, emphasis on growth and creativity, the importance of historicity, and the stress on interiority and the total person. Yet moral theologians, when

using Scripture, have also encountered its limitations. One cannot apply the Scriptures in a timeless manner to problems existing in different historical circumstances. Eschatological expectation has shaped much of the ethical teaching of the NT. Also, it is very difficult to arrive at a satisfying synthesis of biblical teaching or biblical morality. The methodology of Christian ethics must be based on ethical methodology in general as viewed in the light of the gospel. While the ethical wisdom and knowledge of the Scriptures remain quite similar to the ethical experience of all mankind, the gospel will color the Christian's self-understanding and the decision process he employs.—D.J.H.

684. A. FEUILLET, "Un cas privilégié de pluralisme doctrinal: La conception différente de l'agapè chez saint Paul et chez saint Jean," *EspVie* 82 (37, '72) 497-509.

In discussing theological pluralism, its legitimacy and its limits, it is of the greatest interest to compare the diverse expressions of revelation in the NT. For Paul, God is the "God of love" (2 Cor 13:11). The great revelation of this love is the cross (Rom 5:6-8). Paul sets up a very special relation between *agapē* and the person of the Holy Spirit (Rom 5:5). This same passage also implies that divine charity becomes in a way that of the Christian, who must receive it in order to live (Eph 1:4; 4:15-16). It is by *agapē*, moreover, that the mystical body of Christ grows (1 Cor 12:21-26; Rom 12:4-8).

The chief originality of John is in his greater insistence on love in God and the trinitarian mystery. The *agapē* of the Christian is a reflection of the trinitarian relations. The very structure of the Fourth Gospel reveals this doctrinal intention. The formula of 1 Jn 4:8, 16 is more than a definition and shows that without a personal experience of genuine love the Christian cannot have a personal knowledge of God. Here Jn and 1 Jn become complementary and inseparable.

Thus, the fundamental doctrinal agreement between Paul and John is the essential datum; the difference between them is to be sought within this unity. Johannine doctrine contributes a valuable complement to Pauline theology by stressing the love of men for God. But it is wrong to oppose the universalist perspectives of Paul to John's exclusiveness, and Jn 17:9, 20 must be read with Jn 3:16 and 17:21-22. The task of the modern exegete then is to show the true doctrinal pluralism within the NT revelation itself. But the exegete cannot do this successfully if ever he loses sight of the fundamental unity of this NT revelation.—S.B.M.

685. G. GIAVINI, "Le norme etiche della Bibbia e l'uomo d'oggi," *ScuolCatt* 100 (1, '72) 5-15; (2, '72) 83-97.

A synthetic overall view of the OT Law especially in its Mosaic expression is necessary for understanding the value of biblical laws for modern man. In the OT, "law" is the Law of God, wholly religious, truly "totalitarian," embracing all of man and society on the march. In view of all the problems con-

fronting moral theologians today the Sermon on the Mount is examined to determine the value of the norms expressed in it. Its substantial and permanent value is the vocation of every disciple of Christ to a "justice (or charity) of a pure heart" which cannot be defined or delimited, having for its source and model the love of God and the sacrifice of Christ. The fundamental law then must be the conformity of an action, a law or a structure to this vocation.—S.B.M.

686. A. T. HANSON, "Christian Initiation," *Theology* 75 (627, '72) 483-485.

M. Moreton [§ 17-289] confuses the question of the rites of baptism with that of its origin. His interpretation of 1 Cor 10:1-11 is fantastic; it depends on a distinction between Christ and the Spirit which it is perilous to attribute to Paul. If the Synoptic baptism accounts tell us anything about contemporary baptismal practice (which is doubtful), they tell us that there was only one rite in initiation. Moreton is inconsistent when he dismisses Acts 9:18 and accepts 8:14-17. His approval of Bultmann's view that the sacraments are superfluous for John is contradicted by the evidence. Finally, the first clear reference to any other initiation rite than baptism occurs early in the 3rd century.—D.J.H.

687. T. JACOB, "Prayer in the Primitive Church," *Jeevadhara* 2 (8, '72) 170-180.

What distinguishes prayer in the early church from its antecedents in Judea and its counterparts in Pharisaism is the fact that it is mediated by Christ. Prayer in the primitive community was quite rich and varied. Characterized by the inspiration of the Spirit, the feeling of joy and eschatological yearning, it was continuous and uninterrupted.—D.J.H.

688. G. KLEIN, "The Biblical Understanding of 'The Kingdom of God,'" *Interpretation* 26 (4, '72) 387-418.

English translation by R. N. Soulen of an article first published in *Evang Theol* [§ 15-994].

689. E. LÖVESTAM, "Begreppet 'Guds ord' i Nya testamentet" [The Concept of "God's Word" in the New Testament], *Svensk TeolKvart* 48 (3, '72) 112-118.

The term "God's Word" in the NT carries many nuances but basically is expressive of God's creative and salvific activity. For the early Christians God's word had the character of a living and active reality. To receive this word involved not merely adopting a doctrine, but opening oneself to a power for life.—B.A.P.

690r. S. LYONNET AND L. SABOURIN, *Sin, Redemption, and Sacrifice* [cf. *NTA* 15, pp. 365-366].

S. FREYNE, *IrTheolQuart* 39 (1, '72) 88-92.—While this may not be the

definitive book on the topic, it will have to be consulted and its findings taken seriously. L's heavy reliance on the philological method leads to a fragmented notion of sin and brings somewhat disappointing results. The cumulative type of argument that S builds up for his thesis that Christ's death was seen from the beginning as a sacrifice is strangely uncritical and even unconvincing at certain points.—D.J.H.

691. T. MARSH, "A Study of Confirmation," *IrTheolQuart* 39 (2, '72) 149-163, (4, '72) 319-336.

Although most commentators take Acts 2:38 to mean that the Spirit is given in baptism, it can also mean that the Spirit will be received consequent on, but subsequent to, actual baptism. In Acts 8:14-20 and 19:1-6 (the baptisms at Samaria and Ephesus) Luke describes for us the liturgy of Christian initiation practiced in the early community. The two rites performed in these instances (cf. also Heb 6:2) suggest that the second interpretation of Acts 2:38 is correct. Baptism is associated with the event and person of Christ, and the imposition of hands is associated with the coming of the Holy Spirit. Starting from another concept of the Spirit and recognizing that the event of Christ and the event of the Spirit are distinct and separate only in their original historical occurrence, Paul sees the Spirit as given in baptism. A similar line of theological development from prophetic to life-giving Spirit to baptism can be discerned also in Jn. The second installment discusses the initiation liturgy of the ancient church. [To be continued.]—D.J.H.

692. N. J. McELENNEY, "Orthodoxy and Heterodoxy in the New Testament," *Catholic Theological Society of America Proceedings* 25 ('70) 54-77.

In the NT we see Christianity as a *hairesis* gradually moving away from, and beyond, the Judaism of the day. The principal issues leading to the division arose from reflection on Jesus' personality, the universalism implicit in his message, and his freedom in dealing with the Law. While at the beginning people entered the church with many viewpoints on critical issues unchanged, factors such as the success of the Pauline mission, the destruction of the Temple in A.D. 70, and the *birkat hāmmînîm* led to a widening of the gulf between Christians and their Jewish brethren. From a survey of the NT evidence the following observations can be made. (1) A heresy harmful to the parent community grows gradually and is difficult to detect. (2) In the NT period, Christianity was preoccupied with, and not fully separated from, Judaism. (3) Both individual and social factors enter in as constitutive elements of the biblical concept of a heresy. (4) In both Judaism and Christianity the practical results of a doctrine give evidence of its truth or falsity. (5) Because it is difficult to demonstrate that a variant theological opinion or practice strikes at the roots of faith, declaration of a heresy's presence should not be made lightly.—D.J.H.

693. G. S. SLOYAN, "Orthodoxy and Heterodoxy: The Situation in the Church Today," *Catholic Theological Society of America Proceedings* 25 ('70) 137-154. [Cf. preceding abstract.]

Jesus was not deeply concerned with religious orthodoxy except in three important areas: the possibility of an intimate prayer life with the Father, his own place in God's plan for the salvation of his people, and the new age inaugurated in him through the deed of God. He seemed to have been largely unconcerned with orthopraxis. Furthermore, the apostolic practices of personal abuse, silencing, attribution of teaching to the evil one, and the like remind us of the tension between the spirit of Jesus and that of some of his 1st-century followers. "We can derive guidance from the apostolic period and its canonical writings only if we agree that the guidance they provide is relative." The final criterion of authentic witness to Jesus is human experience of that witness. [The article also responds to the more professedly theological papers of D. W. Tracy and A. Dulles included in the same volume.]—D.J.H.

694. N. J. McELENNEY, "Orthodoxy and Heterodoxy: A Response to the Critique," *Catholic Theological Society of America Proceedings* 25 ('70) 155-158. [Cf. preceding abstract.]

Both Jesus and the NT writers assume an orthodoxy shared by the people living in 1st-century Palestine to whom Jesus brings his message. Orthopraxis, right conduct, was very much his concern. Since the pattern of controversy is common to both Jesus and his followers, the gap is not so large as G. S. Sloyan assumes. Also, Sloyan may be making light of the various other NT criteria pointing to the authenticity of Jesus' mission in his own age or subsequently.—D.J.H.

695. R. MOLONEY, "The Influence of Oscar Cullmann on Roman Catholic Eucharistic Theology," *JournEcumStud* 9 (4, '72) 841-854.

O. Cullmann's concern for the question of the dual origin of the Eucharist has led him to focus on the risen Lord as providing the link between the Last Supper and the meals of Acts. His investigation of the Johannine sacramentary resulted in the affirmation of the intimate association between the *kyrios* and the life of the church. Finally his analysis of the dynamics of Christian worship concluded that the sacraments are an important aspect of the ongoing history of salvation. In these areas his influence on Roman Catholic thought has been considerable. However, his views on Eucharistic sacrifice have not met with a similar response.—E.J.K.

696. J. I. PACKER, "The Way of Salvation. Part II: What Is Faith?" *BiblSac* 129 (516, '72) 291-306. [Cf. § 17-291.]

Considered actively, salvation is the total work of God in bringing men from the state of sin to the state of glory through Jesus Christ. Salvation passively

regarded is the total enjoyment, present and future, of God's self-giving through Jesus Christ. In Acts 16:31 Paul summons the jailer to faith: "Believe on the Lord Jesus and you will be saved." Faith is instrumentally necessary to salvation, is born of need, and has as its object the Lord Jesus himself. But faith is understood in different ways by conservative Protestants, Roman Catholics and Orthodox on the one hand and by radical Protestants on the other. The "radical Protestant view of faith in itself is a betrayal of the New Testament message at its most fundamental point."—D.J.H.

697. I. PANAGOPOULOS, "Eirēnē Christou" [Peace of Christ], *DeltBibMel* 1 (2, '71) 99-114.

The term "peace," so widely used among early Christians as a designation of their new self-understanding, is integrally linked with the person and saving work of Jesus Christ. This peace is the gift of the risen Lord (Jn 20:19). It has nothing to do with worldly peace, quietude, prosperity and the like, nor is it any part simply of historical, social, economic or any other kind of security. Rather, it marks a crisis of the peace of the world in so far as the saving work of Christ, his death and resurrection, mark a crisis of and victory over the world. Christian peace is ultimately Christ himself (Eph 2:13 ff.), the new life in Christ, and true freedom for Christian action. As such it is a revolutionary witness to the world on behalf of the freedom, uniqueness and dignity of man over against war, hate and exploitation, the deadly symptoms of our times.—Th.S.

698. S. RAYAN, "Human Well-Being on Earth and the Gospel of Jesus," *Jeevadhara* 2 (7, '72) 35-46.

Man's well-being, including his earthly welfare, belongs inwardly to the gospel of Jesus. Not only is this confirmed by many of Jesus' own sayings and deeds, but also it flows from the meaning of the incarnation and of Christian love.—D.J.H.

699. B. RINALDI, "Che cosa si intende per 'presenza della Croce' nella vita cristiana secondo la letteratura moderna," *ScuolCatt* 100 (Suppl. 1, '72) 3*-36*.

In the first half of the century there was much insistence in sacramental theology and in Christian life on the presence of Golgotha. In the last twenty years, however, there has been a shift of stress to the risen Lord with a simultaneous shift from "re-presentation" in the Mass to "representation" in our life. Existentialist scholarship has advanced the discussion on the "time" and the "place" in which salvation occurs. Modern literature on the "presence of the cross" is here reviewed under three aspects: the hermeneutical, the significance of the "presence" and its vocabulary; the theological, the eschatological and determinant significance for Christian existence; and finally the exegetical, the presence of the cross in Christian life.—S.B.M.

700. L. F. RIVERA, "El 'Prójimo' según el Nuevo Testamento," *RevistBib* 34 (2, '72) 135-143.

In accord with the example of Christ and his teaching, the supreme norm for one's relation to his neighbor is mercy, meekness and love. Without this love, human law and justice cannot save man but result only in calamity.—J.J.C.

701. K. C. RUSSELL, "Slavery as Reality and Metaphor in the Non-Pauline New Testament Books," *RevUnivOtt* 42 (3, '72) 439-469.

In the Gospels Jesus is described in terms of the Servant of the Lord in 2 Isa. At the beginning of his public ministry, in his preaching and healing, in the transfiguration and especially during the passion, this theme is repeated. The disciples follow the example of Jesus the Servant and are, in a special way, his slaves. In Acts Jesus is presented as a suffering Messiah lifted up and glorified; where he is called "servant," we should understand this designation against the background of 2 Isa. The apostles are men whose lives and message point back to the great Servant Jesus. In 1 Pet 2:18-24 slaves are urged to endure suffering because in this way they are joined to Christ and walk in his footsteps. While Heb 9:27-28 is the only reference to the Servant theme in Heb, the notion of Christ as priest and mediator is not far removed from the Servant notion. Rev furthers the Servant theology in its emphasis on Jesus as the lamb and on Christians as those saved by him and following after him. Although the title "slaves" is termed a metaphor in its religious use, "it would be more exact to say that it has its true realism in describing the relationship of God and man and that its sociological use is actually the metaphorical one."—D.J.H.

702. P. ZERAFA, "Il futuro nella Bibbia," *Angelicum* 49 (2, '72) 219-242.

The question of the future is raised here principally for its anthropological interest. The investigation deals with (1) the center of gravity of time as seen in its various expressions: pre-exilic, post-exilic and intertestamental, (2) the consistency of the future, and (3) man before the future. Biblical religion is founded on God's historical interventions, which man comes to know only gradually. It was in the intertestamental period that man began to look to the future as to a supraterrrestrial eschatology. Paul identifies this eschatology with the Christian mystery.—S.B.M.

THE WORLD OF THE NEW TESTAMENT

703. R. DEGEN, "A Further Note on Some Syriac Manuscripts in the Mingana Collection," *JournSemStud* 17 (2, '72) 213-217.

A report on three Syriac MSS dealing with medicine. This article supplements S. P. Brock's report on texts in the Mingana collection [§ 14-1004].

704. W. W. GASQUE, "Background to the New Testament," *ChristToday* 17 (2, '72) 74-79.

A bulletin of important books for NT backgrounds arranged under these headings: intertestamental history, the Apocrypha, OT pseudepigrapha, Dead Sea Scrolls, Palestine in the times of Jesus, rabbinic Judaism, the Greco-Roman world, and bibliographies to NT research. "The student is advised . . . to look to the Old Testament as the chief and most influential item in the background to the New Testament."

705. R. MURRAY, "On Early Christianity and Judaism: Some Recent Studies," *HeythJourn* 13 (4, '72) 441-451.

Reflections on eight recent publications in English with an eye toward determining what movements in ancient religious thought best illuminate problems in the NT. Particular emphasis is placed on the proper methods for assessing parallels between the NT and other documents.—D.J.H.

706. M. TRÊVES, "Les deux âges et les deux mondes," *CahCercErnRen* 20 (77, '72) 1-8.

While the doctrine of the two ages (*aiōnes*) is Jewish, the doctrine of the two worlds (*kosmoi*) is Gnostic and attempts to deal with the problem of evil. The succession of the ages is a temporal and future-oriented concept; the "two worlds" idea is spatial and metaphysical and concerns both present and past.—D.J.H.

707. P. VON DER OSTEN-SACKEN, "Beiträge zur Umwelt des Neuen Testaments," *VerkForsch* 16 (2, '71) 82-95.

Discussions of 12 books in German on various aspects of the NT world which have been published during the last few years.

Archaeology

708. R. AMIRAN AND A. EITAN, "Herod's Palace," *IsrExplJourn* 22 (1, '72) 50-51. [Cf. § 15-1009.]

The remains of stratum IV of the excavations in the courtyard of the citadel in Jerusalem had been assigned to subsidiary building of the royal palace. But in view of A. D. Tushingham's discovery of similar structures in the Armenian Garden [cf. § 13-1073], "we venture to suggest that these two fragments of platforms, identical in character, are parts of one and the same building operation; namely, the construction of a platform for King Herod's Palace, the length of which would be *ca.* 300—350 m (i.e., the distance between our excavations and those of Kenyon-Tushingham)."—D.J.H.

709. B. BAGATTI, "La fosoj ĉe la preĝejo S-ta Jozefo en Nazaret," *BibRevuo* 8 (2, '72) 99-110.

In 1892 work on the church of St. Joseph in Nazareth uncovered remnants of

a Byzantine structure and mosaic pavements, but there was no archaeological evidence available from the 1st century. More recent excavations of the site in 1970 are here described, detailing the various strata and the ceramic objects unearthed; photographs and plans are included. The tradition which situates the home of the Holy Family there can now have some archaeological basis.—S.B.M.

710. D. BARAG, "Two Roman Glass Bottles with Remnants of Oil," *IsrExpl Journ* 22 (1, '72) 24-26, plate 8.

Both bottles belong to a common type of glass vessel, apparently introduced during the second half of the 1st century. The type is well known from the 2nd and 3rd centuries and disappears in the mid-3rd century. Such vessels are commonly found in graves, although some have been discovered in private homes. Wrongly identified in the 19th century as *lacrimatoria*, these vessels were containers of oil or unguents, an identification borne out by these two bottles. The use of spices and ointments in Jewish funerary rites is noted in the NT (Mk 16:1; Lk 23:56; Jn 19:39-40), and the use of oil is mentioned in *Semahot* 12.9.—D.J.H.

711. A. BASCH, "Analyses of Oil from Two Roman Glass Bottles," *IsrExpl Journ* 22 (1, '72) 27-32. [Cf. preceding abstract.]

A scientific analysis of the contents of the two bottles described by D. Barag. The original oil had a very high oleic acid content and a high palmitic/stearic acids ratio. Olive oil fits the data better than any of the other oils possible and most likely was present in both bottles.—D.J.H.

712. U. BARATTO, "Disvolviço de la fosoj en Kapernaum kaj Magdalo," *Bib Revuo* 8 (1, '72) 27-34.

A description of Capernaum (with four photographs) and its synagogue is followed by a brief description of Magdala (with one photograph), the home of the Mary mentioned in Mt 27:61, Lk 8:2 and elsewhere in the NT.—S.B.M.

713. Y. BEN-ARIEH, "The Geographical Exploration of the Holy Land," *Pal ExplQuart* 104 (2, '72) 81-92, plates 1-12.

A history of the exploration of Palestine in the 19th century.

714. R. S. BORAAS AND S. H. HORN, "Heshbon Expedition. The Second Campaign at Tell Hesbân (1971)," *AndUnivSemStud* 11 (1, '73) 1-144, plates 1-16.

A report on the campaign conducted during July and August of 1971. In addition to introductory remarks by Boraas and Horn there are reports by the area supervisors (D. Harvey, J. A. Sauer, H. O. Thompson, L. T. Geraty and S. D. Waterhouse), studies of two ostraca by F. M. Cross and M. Ayalon, and a report on zooarchaeological remains by Ø. Labianca. Tell Hesbân cannot be Sihon's capital of Moses' time. There is a gap in occupation between ca. 500 B.C. and early Roman times. "Beginning with the 1st cent. B.C. Eshbus, as the

city was then known, seems to have had a time of prosperity which lasted through the Byzantine and Umayyad periods.”—D.J.H.

715r. J. FINEGAN, *The Archaeology of the New Testament* [cf. *NTA* 14, p. 357; §§ 15-694r—695r].

J. P. KANE, “Palestine archaeology and the New Testament,” *Religion* 2 (1, ’72) 57-75.—While this book should be read by all who are interested in the period, its manifest advantages and attractions should not lull the critical faculty to sleep. Because it pays more attention to Christian traditions than to excavations and because it is more concerned with the archaeologists’ conclusions than with their methods, the work is really a book about the “holy places” rather than a presentation of the archaeological background of the NT period. Also, F consistently fails to relate his own opinions and judgments to the general climate of scholarly opinion on a given issue. His attempts to bring archaeological knowledge to bear on the form of Jesus’ tomb and the significance of the *taw* or cross-sign are trail-blazing, but stand in need of refinement. On these points, he has missed relevant material, included irrelevant material, adopted the wrong approach to reading the ossuary inscriptions and attributed more than he can to Jewish Christians of the 1st century.—D.J.H.

716. A. HAMBURGER, “Gems from Caesarea Maritima,” *Atiqot* 8 (’68) 1-38, plates 1-8.

A description and discussion of 165 gems ranging in date from the 1st to the 4th century A.D. found among the dunes which still cover the ancient city of Caesarea and its suburbs. After introductory remarks, the article presents an analysis of motifs on each object and then a catalogue of all items. Most of the gems were not worn for their decorative value, but were uninscribed amulets. “This conclusion was arrived at because of the similarity of these gems to inscribed amulets, because of the magically potent materials used, with the design engraved in the positive, and also partly because of their ugliness.”—D.J.H.

717. D. R. HILLERS, “*Mškn* ‘Temple’ in Inscriptions from Hatra,” *BullAmSchOrRes* 207 (’72) 54-56.

Excavations at ancient Hatra have yielded over 200 Aramaic inscriptions, the bulk of them from the first two centuries A.D. Hatra No. 29 should be translated: “The curse of Our Lord and Our Lady and the Son of Our L[ord] and Shaharu and Baasham[en] and Atargatis (be) on [anyone] who enters past this point into the shr[ine].” The final phrase should be read as *bmšk[n’]* and understood as the common noun “dwelling, tabernacle, shrine.” The inscription parallels those texts which forbid access to part of a temple, the most famous of which is the one from Herod’s temple.—D.J.H.

718. J. KAPLAN, “The Archaeology and History of Tel Aviv-Jaffa,” *BibArch* 35 (3, ’72) 66-95.

A history of Tel Aviv-Jaffa from Neolithic to Byzantine times in the light of

archaeological excavations. During the rule of Ptolemy II (261-246 B.C.) and Ptolemy III there was a mint at Jaffa which issued its own coins. To all intents and purposes Jaffa had become a Greek city and even its name made to be Greek-sounding (*Ioppē*). It passed from Ptolemaic to Seleucid hands and finally was annexed by Simon Maccabeus to Judea. Three forts from Alexander Jannaeus' defensive line (cf. Josephus, *War* 1.4.7 and *Ant.* 13.15.1) remain. Herod's building of a rival port at Caesarea was among other things a blow aimed at the Jews of Jaffa who had remained loyal to the Hasmoneans. Vespasian's first act following his conquest of Galilee was to return and smite Jaffa. The city was resettled by Gentiles and named *Flavia Ioppa* in honor of Vespasian.—D.J.H.

719. A. NEGEV, "A New Inscription from the High Level Aqueduct at Caesarea," *IsrExplJourn* 22 (1, '72) 52-53, plate 8.

Heavy rains in the winter of 1967-68 caused the uncovering of an additional section of the aqueduct and revealed another inscription which reads: *Vexillat(i)o leg(ionis) X Fr(e)te(nsis)*. Unlike the two other previously discovered inscriptions, this does not include the emperor's name. All the legionary inscriptions seem to refer to repairs carried out on the aqueduct rather than to its original construction. The exposure resulting from the storms of 1967-68 gives valuable information about the construction and repair of the aqueduct.—D.J.H.

720. A. RAMAGE, "The Fourteenth Campaign at Sardis (1971)," *BullAmSchOrRes* 206 ('72) 9-39. [Cf. § 16-711.]

"In 1971 the work continued to stress the twin aspects of reconstruction and research. Digging was limited to special projects and 'emergency' operations." The article contains reports of work on the Lydian chamber tomb, the acropolis, the synagogue, the marble court and palaestra, the palaestra colonnade, the city wall, the synagogue mosaics, and other matters. 25 figures are included.—D.J.H.

721. A. R. SEAGER, "The Building History of the Sardis Synagogue," *AmJournArch* 76 (4, '72) 425-435, plates 91-94.

A review of the evidence for the four major building stages on the site of the Sardis synagogue. The buildings of the first stage were probably built as adjuncts to the bathing and gymnastic activities, perhaps as dressing rooms or *apodyteria*. The building of the gymnasium complex probably began in A.D. 17 and was completed around A.D. 166. The plan of the second stage seems appropriate for a Roman judicial basilica. Conceivably, the vast project became a severe drain on civic funds, and an unfinished portion of the complex was given or sold to the Jewish community to secure its completion. The third architectural stage represents the synagogue in its mid-3rd-century state. The creation of the forecourt in the fourth stage seems to have been done to accommodate a change in Jewish worship which occurred in the 3rd and 4th centuries A.D.: "a shelter for the Ark had to be built on the entrance end of the building as the entrance could not be shifted, but two shrines were built to maintain symmetry."—D.J.H.

722. E. P. UPHILL, "A Bibliography of Sir William Matthew Flinders Petrie (1853-1942)," *JournNearEastStud* 31 (4, '72) 356-379.

This bibliography comprises 1024 numbered items and is intended to be as complete as possible. The list includes 102 books (apart from catalogues), contributions to collected volumes, and lectures. "To read his bibliography is to see that it is not a question of what Petrie did not do or failed to understand, but to realize with wonder what he did accomplish in the space of a mere eighty-nine years."—D.J.H.

723. D. URMAN, "Jewish Inscriptions from Dabbura in the Golan," *IsrExpl Journ* 22 (1, '72) 16-23, plates 4-7.

Photographs, transcriptions, translations and comments on 6 inscriptions (5 in Aramaic and 1 in Hebrew) found at Dabbura. These inscriptions indicate the existence of a large Jewish settlement at Dabbura in the Roman period, including a school and a synagogue. The school was called after Rabbi Eli'ezer ha-Qappar or his son. *Targum Jonathan* on Deut 4:43 mentions Dabara, a city of the Golan. [First published in Hebrew in *Tarbiz* 40 ('71).]—D.J.H.

Dead Sea Scrolls

724. M. BAILLET, "Les manuscrits de la Règle de la Guerre de la grotte 4 de Qumrân," *RevBib* 79 (2, '72) 217-226.

A report on the extent and the nature of the seven texts of the *War Scroll* which have been found in Cave 4: *4QM^a*, *4QM^b*, *4QM^c*, *4QM^d*, *4QM^e*, *pap4QM^f*, and *pap4QM^g*. An index of the *4QM* parallels to *1QM* concludes the article.—R.J.K.

725. J. M. BAUMGARTEN, "Does *tlh* in the Temple Scroll Refer to Crucifixion?" *JournBibLit* 91 (4, '72) 472-481.

Since *tlh 'l h's* in the *Temple Scroll* is followed rather than preceded by *wymt* as in Deut 21:22, we may fairly presume that according to Qumran exegesis the penalty for treason was death by *tlyyh*. But *tlh* probably does not refer to crucifixion. If it did, the biblical rule of burial before sundown would necessitate some extraneous means of hastening death. When the sectarian writers refer to crucifixion as in *4QpNah* 1.6-8, they use the explicit phrase *ytlh 'nšym hyym* and describe the condemned as *tlwy hy 'l h's*. Y. Yadin's conclusion [§ 16-1083] that the sect in *4QpNah* 1.6-8 held the "seekers after smooth things" worthy of death for treason is quite plausible, but his further inference from the *Temple Scroll* that crucifixion was in their eyes a form of execution in accordance with the Law is unsubstantiated.—D.J.H.

726. B. JONGELING, "Contributions of the Qumran Job Targum to the Aramaic Vocabulary," *JournSemStud* 17 (2, '72) 191-197.

An alphabetical listing of the contributions which *11QtgJob* offers to the

Aramaic vocabulary along with some additions and corrections to the edition published by J. P. M. van der Ploeg and A. S. van der Woude with the collaboration of the author.

727r. G. KLINZING, *Die Umdeutung des Kultus* [cf. *NTA* 16, p. 250].

P. WERNBERG-MØLLER, *JournTheolStud* 23 (2, '72) 470-472.—“The author of this monograph has written a sober and thorough study of a narrow but important range of concepts shared, so it seems, exclusively, by the Qumran documents and the Pauline epistles.” K prefers to speak of the reinterpretation of cult rather than its spiritualization. His book offers an interesting corrective to W. Bousset's thesis that the Hellenistic Jews abandoned cultic practices and concentrated on the observance of the Law.—D.J.H.

728. J. MURPHY-O'CONNOR, “The Critique of the Princes of Judah (CD VIII, 3-19),” *RevBib* 79 (2, '72) 200-216.

The B text of CD 8.3-18 has introduced modifications which address members of the community who are tempted to apostasy. Apart from these modifications and a gloss in line 13 (8.19 is redactional), this passage is a homogeneous document which enjoyed an independent existence before its incorporation into the admonition. “The most striking feature of this document is its tone of bitter disappointment. The author's community consoles itself with the thought that it is an object of God's love, but the dominant emotion is one of intense deception. The group behind the text felt itself to have a right to help and support, but this was not given because of the Hellenised self-interest of the ruling class in Judah.” External parallels and internal evidence date this document to the first half of the 2nd century B.C.—R.J.K.

729. A. STROBEL, “Die Wasseranlagen der *Hirbet Qumrān*. Versuch einer Deutung,” *ZeitDeutschPalVer* 88 (1, '72) 55-86, plates 1-10.

Following eight pages of minutely detailed description of the location, dimensions and mutual relations of each segment of the water system at Qumran, two problems are posed: (1) the need for a stable canal system to assure a continuous flow of water from the ravine and (2) the need for year-round maintenance and repair of the system. The first is relatively clear from R. de Vaux's excavations, from subsequent investigation by S. Schulz, and especially from a careful study of the aqueduct with its tunnels and subsidiary canals. At one point in the aqueduct system, near the large breach in the rock, there was a sizeable reservoir which kept water until it was needed during the dry season. The second problem remains unsolved.

That the large basins in the building complex at Qumran were definitely used for ritual purification is certain not only because of the construction and dimensions of the steps but also because the water flows continuously from one to the other via the canals and hence (by a principle of the Mishnah, *Mikw* 6.1) all the larger basins must have had the same function. This is

confirmed by comparison with the ritual baths at Masada and particularly the problem of replenishment there (cf. *Mikw* 6.8). Further, all the basins in the Qumran building complex are ample enough to hold 40 seahs (cf. *Mikw* 1.7), the norm for a ritual bath.

Both archaeological and textual evidence indicate the great strength of conviction of a people so careful of ritual purity. This is not so much a case of a monastic assembly as it is one of a religious center of a pious community whose total effort was directed toward poverty, holiness and levitical purity. They lived in tents or huts in the neighborhood of this community center. Finally, Qumran is probably to be identified with "Secacah" of Josh 15:61. —S.E.S.

Jewish Backgrounds

730. S. AGOURIDÈS, "Diathēke Abraam" [The Testament of Abraham], *Delt BibMel* 1 (3, '72) 238-248.

The text of an unpublished MS of the *Testament of Abraham* found in the archives of the Episcopate of Sparta, with a brief introduction. This text is a free modern Greek translation of the known apocryphal work.—Th.S.

731r. *Apocalypse de Baruch*, ed. P. Bogaert [cf. *NTA* 14, p. 254; § 16-1052r].

J. HADOT, "Le problème de l'Apocalypse syriaque de Baruch d'après un ouvrage récent," *Semitica* 20 ('70) 59-76.—One can only admire the learning, the depth of thought and the meticulous concern for detail which each page reveals. In view of the non-MT Hebrew biblical texts found at Qumran, the character of the Greek Oxyrhynchus fragment, and the many word plays possible only in a Semitic language, B's skepticism about a Hebrew or Aramaic original seems unwarranted. Also, his determination to read 2 *Baruch* in the light of post-A.D. 70 texts and to trace its origin to rabbinic circles flows from a preconception that this is a rabbinic book. He does not consider that the lamentation genre existed long before A.D. 70 and that the theme of redemptive suffering is present in the Qumran writings. In general, he has not paid sufficient attention to the OT pseudepigrapha and the Dead Sea Scrolls in his search for parallels.—D.J.H.

732r. A. DÍEZ MACHO, *Neophyti 1: Targum palestinense, Ms de la Biblioteca Vaticana*. Tomo II: *Exodo. Edición príncipe, introducción general y versión castellana*, trans. R. Le Déaut (French), M. McMamara and M. Maher (English), *Textos y estudios* 8 (Madrid: Consejo Superior de Investigaciones Científicas, 1970), 79* and 579 pp.

J. A. FITZMYER, *JournBibLit* 91 (4, '72) 575-578.—The Exod volume continues the work so well begun in the Gen volume; there is reason for all the collaborators to be justly proud of this publication. Le Déaut's French translation excels. The decision to omit the Hebrew lemmata was unwise; and wholly unwise was the decision to introduce editorial corrections, additions, and dele-

tions into the main text and to designate all of these by the indiscriminate use of square brackets. Specific examples supporting these criticisms are cited.—D.J.H.

733r. J. A. FITZMYER, *Essays on the Semitic Background of the New Testament* [cf. *NTA* 16, p. 130].

H. D. BETZ, *JournAmAcadRel* 40 (4, '72) 540-542.—F's methodology is sound. Aware of the limitations of his investigations, he is able to tell which problems are really solved, as well as which are really new. In the study on the Oxyrhynchus *logoi* of Jesus and the *Gospel of Thomas* the author often decides the question of "authenticity" with surprising swiftness. Some other questions concerning interpretation arise. Is it possible to affirm the background of an NT term or tradition as Semitic without checking out the possible Greek background? What does "influence" mean, when an author uses a term from the Semitic background, if he is not aware of this origin and if he has filled it with his own content? Is it still possible to continue using concepts such as "canonical," "apocryphal," *sensus plenior* and inspiration?—D.J.H.

734r. J. G. GAGER, *Moses in Greco-Roman Paganism* [cf. *NTA* 17, p. 126].

D. J. SILVER, *JournBibLit* 91 (4, '72) 571-573.—G has retranslated each reference, painstakingly discussed its provenance and patiently related it to its sources. But his decision to tie his dissertation to a "relevant" theme, in this case anti-semitism, has led him to overlook questions about the pagan world's treatment of Moses which might well have been raised.—D.J.H.

735. R. G. HAMERTON-KELLY, "Sources and Traditions in Philo Judaeus: Prolegomena to an Analysis of his Writings," *StudPhilon* 1 ('72) 3-26.

If we are to advance our understanding of Philo, a thorough analysis of his intention and techniques of composition in each treatise as well as an investigation of the history of the traditions and sources which he utilizes should be undertaken. The methods of source analysis (explicit references to sources, incongruency and inconsistency, comparison with non-Philonic and other Philonic texts, etymologies as indicators of a source, an impression of Philo's thought as a whole, and some attention to the form of argument or composition) should not be disregarded. One must be prepared to entertain as a source (or tradition) something less defined than a verbatim reproduction of a written document. We must continue to approach the question of Philo's sources in terms of the literary forms (e.g. diatribe, biography, synagogue homily, Platonic *diairesis*) which might have been incorporated by him. The method of comparative midrash may be promising here. The analysis of the composition and structure of a piece, whether it is practiced by French structuralist exegetes or American rhetorical critics, represents a third approach to the problem. This kind of study should always be done in conjunction with the comparison of genres. Finally, passages where there is an extraordinary density of words

characteristic of special realms of discourse such as Stoic philosophy must be weighed to determine whether they represent a special tradition or source or merely the general influence of Stoicism.—D.J.H.

736r. M. HENGEL, *Judentum und Hellenismus* [cf. § 14-703r].

J. BARR, *JournSemStud* 17 (2, '72) 269-271.—This solid, profound and detailed work is likely to become the central text for discussion in all matters concerning the relations between Greek culture and Judaism down to about 150 B.C. The work may have certain repercussions on Semitic linguistics. Historically, H basically reaffirms the position of E. Bickerman, that the initiative toward the Hellenizing reform of religion in Jerusalem came from the Jewish Hellenizers themselves.—D.J.H.

737. E. HILGERT, "A Bibliography of Philo Studies, 1963-1970," *StudPhilon* 1 ('72) 57-71.

A listing of books and articles on Philo intended as a supplement to the bibliographies of H. L. Goodhart and E. R. Goodenough in *The Politics of Philo Judaeus* and of L. H. Feldman in *Scholarship on Philo and Josephus (1937-1962)*.

738r. M. R. JAMES, *The Biblical Antiquities of Philo* [cf. *NTA* 16, p. 131; § 16-1061r].

P.-M. BOGAERT, "Les 'Antiquités Bibliques' du Pseudo-Philon. Quelques observations sur les chapitres 39 et 40 à l'occasion d'une réimpression," *Rev ThéolLouv* 3 (3, '72) 334-344.—The reprinting of James's translation along with the addition of L. H. Feldman's introduction provides scholars with a very valuable tool. (1) In 40.6 where the MSS have *in genua mea* (or *ingenuitate* or *ingenuam meam*) we should read *in genicio meo*. *Genicium* is a form of *gynaeceum* ("the women's chamber"); the parallelism with *thalamus* confirms this suggestion. When the three necessary corrections are made on the basis of this emendation, the lament of Jephthah's daughter forms a balanced and refined literary piece. (2) The rabbinic view that sacrificing the girl was a lesser evil than being forced to sacrifice an impure animal is alluded to in 39.11 (*si canis primus obviaverit*) and 40.4 (*conclusi linguam sapientum*) and by the name Seila. (3) The name of the mountain *Stelach* (or *Telach*) is related to the "mountain of snow" which is Hermon. The name of the Ammonite king *Getal* sounds like that of *Cotylas*, the tyrant at Philadelphia (the capital of Ammon) in Ptolemaic times (cf. Josephus, *Antiquities* 13.8.1 and *War* 1.2.4). The name Seila reflects the situation which the episode describes—the case in which a vow must be carried out before an authority.—D.J.H.

739r. ———, *Idem*.

F. PETIT, *RechThéolAncMéd* 38 ('71) 290-292.—To L. H. Feldman's list of three additional MSS a fourth from the Trier Stadtbibliothek (71/1055)

should be added. Because James's translation depends on the *editio princeps*, its textual basis is far more solid than the edition of G. Kisch, which depends on the inferior Admont MS. The future edition of the text must determine as exactly as possible the place and significance of Phillipps 461 and must distinguish between reconstructing the archetype of the MSS and reconstructing the original Latin version.—D.J.H.

740. R. W. KLEIN, "Aspects of Intertestamental Messianism," *ConcTheolMon* 43 (8, '72) 507-517.

The Hasmonean house strove to prove itself messianic. Others reacted by claiming that the messiah was to be Davidic. Qumran exhibits an eschatological priest and a regal figure with the former clearly more important. In some of the apocalyptic writings the messiah will establish a final kingdom on earth; after his departure the general resurrection will occur. There is continuity between certain aspects of Jewish messianic thought and the NT, but almost every messianic expectation of the OT and intertestamental period is shattered in Jesus. In his person were combined all of Israel's messianic expectations.—J.O'R.

741r. K. KOCH, *The Rediscovery of Apocalyptic*, trans. M. Kohl, Studies in Biblical Theology, Second Series 22 (Naperville, Ill.: Allenson, 1972; London: SCM), 157 pp. [Cf. *NTA* 15, p. 129.]

B. ROBINSON, "Koch on Apocalyptic," *NewBlackfr* 53 (628, '72) 423-428.—This book must rank as one of the more useful contributions to the study of apocalyptic available in English. K's "preliminary definition" of apocalyptic is particularly interesting. In the light of the Jewish apocalyptic writings it seems more likely that, when Jesus spoke of the kingdom, he was talking of the reshaping of the world rather than the justification of the individual soul.—D.J.H.

742r. J. LE MOYNE, *Les Sadducéens*, Études bibliques (Paris: Gabalda, 1972), 464 pp.

É. COTHENET, *EspVie* 82 (39, '72) 534-538.—By collecting, classifying and commenting upon those ancient texts which refer to the Sadducees, the late author has performed a very important service for historians and exegetes. He has shown that the Sadducees were not vulgar revelers or avaricious priests but a group of religious people wishing to live according to the Law and seeking to maintain ancient ideas and customs in the face of rapid changes within Judaism. The rejection of any connection between "Sadducee" and Zadok may be premature. Also, the relation between the Sadducees and the Hasmoneans has not been stated with sufficient clarity.—D.J.H.

743. S. H. LEVEY, "The Best Kept Secret of the Rabbinic Tradition," *Judaism* 21 (4, '72) 454-469.

Simeon ben Zoma seems to have been attracted to Christianity and probably

converted to the Christian faith. His words, even when they are Christological, were preserved in the Talmudic tradition, although at times in esoteric fashion, out of respect for his learning and brilliance. Allusions to the virgin birth, the Trinity and the baptism of Jesus can be found among his sayings. The *prds* mentioned in *bHag* 14b may be the Christian *paradosis* which ben Zoma and his three companions studied. He was never excommunicated or embarrassed or humiliated by his rabbinic associates, but was treated by them with sensitive consideration.—D.J.H.

744. B. L. MACK, "Imitatio Mosis. Patterns of Cosmology and Soteriology in the Hellenistic Synagogue," *StudPhilon* 1 ('72) 27-55.

In *De Vita Mosis* 1.158-159 the way of Israel is understood as a cosmic way, and the life of Israel's king (Moses) portrays that way as a pattern in paradigm. Philo's allegory here is made possible by the concepts that the Exodus way may be understood according to the pattern of the cosmic path of wisdom and that the heroes of Israel may be identified with the Logos. The Logos mythology has been focused on Moses "so as to bring together the disparate motifs and movements of the cosmic way into some more continuous anthropological paradigm." Moses sets his *bios* before the community "to enable the formation of the community-of-the-wilderness-way. The formation is achieved in the acknowledgement of the authority of the paradigm." The *imitatio Mosis* is the recognition and affirmation of one's own story as a Hellenistic Jew.—D.J.H.

- 745r. M. McNAMARA, *Targum and Testament* [cf. *NTA* 16, p. 386].

J. MURPHY-O'CONNOR, *IrTheolQuart* 39 (4, '72) 396-398.—By stressing the traditional character of the Targumic rendering of the OT while allowing the possibility that the language of the paraphrase evolved, McN tries to have it both ways. The geographical names in *Neofiti I* neither prove nor exclude a pre-Christian date. The other arguments advanced in support of a pre-Christian date have little or no probative force at this time. Furthermore, because McN does not raise basic methodological questions, his collection of parallels between the Targums and the NT raises more problems than it solves. In fact, the possibility that the Christian tradition enshrined in the NT influenced the Targums cannot be dismissed a priori. Finally, the multiplication of parallels to the NT does not automatically make the text more intelligible.—D.J.H.

746. J. NEUSNER, "Judaism in a Time of Crisis. Four Responses to the Destruction of the Second Temple," *Judaism* 21 (3, '72) 313-327.

The destruction of Jerusalem, the end of the Temple and the cessation of the cult presented a serious challenge to Judaism after A.D. 70. The apocalyptic visionaries of *4 Ezra* and *2 Baruch* emphasized future supernatural redemption which they believed was soon to come. Even before A.D. 70 the Qumran community and the Christians tended to abandon the Temple and its cult. The

Dead Sea sect saw the community as the reconstructed Temple and obedience to the Law as the new sacrifice. For the Christians, Christ as the perfect priest had already offered the final and perfect sacrifice; on the cross he completed the old sanctity and inaugurated the new. The Pharisees saw the destruction as a calamity, but they also sought the means, in both social and religious expression, to provide a new way of atonement and a new form of divine service. All their efforts were shaped by the goal of bringing about a kingdom in which everyone was a priest and all the people were holy.—D.J.H.

747. A. PAUL, "Bulletin de littérature intertestamentaire," *RechSciRel* 60 (3, '72) 429-458.

Summaries of and comments on recent studies dealing with the Targums, the Sadducees, Alexandrian Judaism and other matters.

748. J.-C. PICARD, "Observations sur l'Apocalypse grecque de Baruch. I. Cadre historique fictif et efficacité symbolique," *Semitica* 20 ('70) 77-103.

The author of *3 Baruch* uses the biblical setting of the destruction of Jerusalem in 587 B.C. to help his readers come to grips with the crisis provoked by the chastisement of Israel and the dominance of the Gentiles over the chosen people. The crisis need not have been occasioned by the events of A.D. 70 but could have arisen from the unfavorable situation of the Jews in the Diaspora. The author wants his readers to identify with Baruch and work through their own problems by way of abreaction. Baruch is initiated into the mysteries of God and comes to see that the opposition between the friends of God and the sons of men is not based ultimately on national or geographical matters. The vineyard was cursed from the start, and the vine was the origin of man's fall. The goal of these revelations is to free the reader from the contradictions between the promises made of old and the present lot of his people. Fortified with insights into the mysteries, he can now give glory to God again. [To be continued.]—D.J.H.

749r. S. PINES, *An Arabic Version of the Testimonium Flavianum* [cf. *NTA* 16, pp. 388-389].

S. P. BROCK, *JournTheolStud* 23 (2, '72) 491-492.—Throughout the book P "argues his case with the greatest caution and clarity, and his main conclusions seem to me to be entirely convincing." Whether or not the text we have in Agapius is in the form in which Josephus originally wrote it, or whether it has already been touched up by Christian copyists, is a question which P prudently leaves open.—D.J.H.

750r. ———, *Idem*.

M. SMITH, *JournBibLit* 91 (3, '72) 441-442.—The conclusion P reaches—that the text of the 10th-century Arabic historian Agapius represents Josephus' original, modified by Christian censorship, but less modified than *Ant.* 18.3.3

(63-64)—is expressed with wise caution and clear recognition that other explanations are possible. The moderate, friendly but skeptical tone of Agapius' account is the sort of thing that might have been written by a 4th-century (Jewish?) neo-Platonist or Manichaean, trying to fit both Jesus and Judaism into some universal religion.—D.J.H.

751. J. M. SCHMIDT, "Forschung zur jüdischen Apokalyptik," *VerkForsch* 14 (1, '69) 44-69.

A bulletin of 10 items concerned with various aspects of apocalypticism.

752. J. P. SIEGEL, "The Alexandrians in Jerusalem and their Torah Scroll with Gold Tetragrammata," *IsrExplJourn* 22 (1, '72) 39-43.

The prohibition against writing the tetragrammaton of a Torah scroll in gold (*bShab* 103b; *Sifre Deut* 36) is described in later sources as condemning a practice of the Alexandrians. The Alexandrians referred to were not residing in Alexandria, but in Jerusalem. In *tosMeg* 3.6 Rabbi El'azar the son of Zadok is reported to have taken action against the "synagogue of the Alexandrians." This must have happened before A.D. 70. Further testimony to the existence of an Alexandrian community in Jerusalem is found in Acts 6:9. Highly organized and devoted to the Jerusalem Temple, the Jewish community of Alexandria could have borne the cost of such an unusual scroll. Their practice of singling out the tetragrammata for special treatment in gold parallels the Qumran practice of using paleo-Hebrew script for the divine name. In both instances the aim of the device is to insure against erasure of the divine name. The sages ruled against the practice of the Alexandrians because the Torah had to be written and raised letters of gold could not be called writing in the strict sense of the word.—D.J.H.

753. T. C. G. THORNTON, "Jewish Bachelors in New Testament Times," *Journ TheolStud* 23 (2, '72) 444-445.

Josephus did not marry until he was about 30, and Philo says that 40 is the right time for a wise man to marry. In the *Testaments of the Twelve Patriarchs* Levi is regarded as having married at 28 and Issachar at 35. We need not automatically assume that by the standards of their contemporaries Paul and Jesus would have been in an exceptionally odd situation if, when they were around 30 years old, they were still bachelors.—D.J.H.

- 754r. E. E. URBACH, *hš"l—prqy 'mwnwt wd'wt* [The Sages—Their Concepts and Beliefs] (Jerusalem: Magnes, 1969), 704 pp.

D. FLUSSER, *Immanuel* 1 (1, '72) 24-28.—This book is helpful as a guide to the creative power of rabbinic thought, as a handbook of important passages from rabbinic literature and as an aid in Jewish-Christian dialogue. Especially interesting is the chapter about the ideal of learning and the ideal of works—a

conflict which probably found its special form in the Pauline antithesis between faith and works. The setting of Jesus' sayings in their historical frame and the comparison with rabbinic parallels produce results which will be astonishing in many cases for NT scholarship because many obscurities are elucidated by U's treatment.—D.J.H.

755r. ———, *Idem*.

T. FRIEDMAN, "A Major Study of the Sages," *Judaism* 21 (4, '72) 497-502.—This book must be regarded as one of the major studies in the history of Judaism produced in our time. Both in the scope of its contents and its philological-comparative method it stands alone in its field. The attempt to show how deeply the rabbinic views of man are rooted in the Bible sometimes falls back on sweeping generalizations and ignores important texts. Also, one gains the impression that the effort is made to minimize the influence of the foreign cultural environment on the thinking of the sages. Finally, a sustained analysis of the rabbinic approach to biblical history and its leading personalities would have been welcomed.—D.J.H.

Judaism, cf. § 17-471.

Greco-Roman Backgrounds

756r. J. BERGMANN, *Ich bin Isis* [cf. § 16-1019r].

D. MUELLER, "I am Isis," *OrLitZeit* 67 (3-4, '72) 117-130.—B makes a strong *prima facie* case for his contention that the Isis aretalogy ultimately reflects the coronation rites enacted in the temple of Ptah at Memphis. But in the temple of Ptah the female deity was Sakhmet rather than Isis. Also the emphasis on Ma'at sounds as if a Greek had adapted an Egyptian theme to his own purposes. In general, B's insistence on the Egyptian background of the text leads him to ingenious interpretations which simply do not agree with what the Greek text says. It "is easier to assume that the aretalogy of Memphis combines Egyptian and Greek elements, and forms but another example for the famous *interpretatio Graeca* of Egyptian gods." These objections notwithstanding, B has established a possible Egyptian background for some parts of the aretalogy which had previously been claimed as Greek. His analysis of its literary structure is convincing and deserves full attention. He has also shown how tenaciously the Egyptian traditions preserve their ritual background even in the transition to the Greek medium.—D.J.H.

757. J. D. MIKALSON, "The Noumenia and Epimenia in Athens," *HarvTheol Rev* 65 (2, '72) 291-296.

The twelve *noumēniai*, the first days of each month, formed a large and important series of "holy" days in Athens and elsewhere in the Greek world. They were days for markets in which major items such as slaves and donkeys were

sold, for relaxation and feasting, and for private sacrifices in which frankincense, garlands and perhaps cakes were presented to various deities. At Athens the offering (*epimēnion*) to the guardian snake was probably only one, but perhaps the most important, of a series of small public offerings made to the deities of the state cult on this day.—D.J.H.

The Early Church

758. N. BROX, "The Conflict between Anicetus and Polycarp," *Concilium* 71 ('72) 37-45.

The solution to the dispute about the celebration of Easter adopted by Anicetus of Rome and Polycarp of Smyrna was based upon "the continuation and reinforcement of reciprocal recognition and tolerance, and thus in ecclesial peace." For the sake of peace the strict uniformity of all component churches was surrendered. This was a fundamental affirmation of the multiform nature of the church.—D.J.H.

759. J. G. DAVIES, "Factors Leading to the Emergence of Belief in the Resurrection of the Flesh," *JournTheolStud* 23 (2, '72) 448-455.

Four major factors transformed a belief in the resurrection of the body into an affirmation of the resurrection of the flesh: the influence of the idea that Christians will be raised like Christ, combined with an application of the details of the resurrection appearances to the general resurrection; the impact of millenarianism; the anti-Gnostic apologetic; and the acceptance, in part, of a Hellenistic understanding of the nature of man.—D.J.H.

760. A. GUILLAUMONT, "Monachisme et éthique judéo-chrétienne," *RechSciRel* 60 (2, '72) 199-218.

Eusebius' commentary on Ps 68:7 lists and explains a succession of Greek words used to translate Hebrew *yāhîd* (and corresponding to Syriac *īhîdāyā*): *monotropos*, *monachos*, *monogenēs*, and *monozōnos*. An examination of several early texts on the monastic life shows the various associations of these terms with the ideals of celibacy, of life exclusively oriented toward God, and especially of union with God. The concept of a unified life is related to the Greek philosophical ideal of the one and also to the biblical notion of the "single heart" which appears widely in Hellenistic-Jewish and Jewish-Christian ethical sources. The latter seem to have exercised the stronger influence on the development of monasticism.—G.W.M.

761. W.-D. HAUSCHILD, "Der Ertrag der neueren auslegungsgeschichtlichen Forschung für die Patristik," *VerkForsch* 16 (1, '71) 5-25.

A survey of works published in the last 25 years which deal with the early church and patristic interpretation of the OT and NT.

762. A. JAUBERT, "Écho du livre de la Sagesse en Barnabé 7,9," *RechSciRel* 60 (2, '72) 193-198.

There is little ground for thinking that *Barnabas* drew upon Wis, but the similarity between *Barnabas* 7.9 and Wis 2:16-18; 5:1-5—the persecuted just one who called himself Son of God and will be avenged on the day of judgment—supposes an earlier pattern common to both works. There are many Jewish traces of the pattern, which is reflected in Christian sources in Mt 27:40 and Lk 23:47. The use of *alēthōs* in *Barnabas* 7.9 does not show dependence on Mt 27:54b but on a liturgical formula, an ancient confession of faith developed within the Jewish pattern.—G.W.M.

763. A. F. J. KLIJN, "Jerome's quotations from a Nazoraean interpretation of Isaiah," *RechSciRel* 60 (2, '72) 241-255.

A textual analysis of the five passages in Jerome's commentary on Isaiah which refer to the Nazoreans shows that they used a Hebrew or Aramaic text that showed traces of a Jewish exegetical tradition, as witnessed in the Targums and in Symmachus. In its content the Nazoreans' interpretation shows a knowledge of Hebrew, opposition to the scribes and Pharisees who deceive the people with their interpretation of the Law, and the notion that the gospel was preached to the Jews first. The Nazorean interpretation does not use Mt but has enough in common with it to suppose a common source for both. Thus the Nazoreans themselves have an origin in earliest Christian times. The real difference between Jews and Christians is seen to be one of interpretation.—G.W.M.

764. G. KRETSCHMAR, "Christliches Passa im 2. Jahrhundert und die Ausbildung der christlichen Theologie," *RechSciRel* 60 (2, '72) 287-323.

Apart from the Hellenistic school tradition and the prophetic tradition of Jewish Christianity, the local communities of Asia Minor in the 2nd century also have their place in the development of Christian theology. The *Martyrdom of Polycarp* and the early Christian paschal homilies provide sources for this theology, which centers on the interpretation of a Christian Passover in a salvation-history context. This theology contributes to the evolution of Christology by relating the two-natures doctrine to the death and resurrection of Christ. In such a theology the relationship between Christian theory and practice may be observed.—G.W.M.

765. A. ORBE, "Ecclesia, sal terrae, según San Ireneo," *RechSciRel* 60 (2, '72) 219-240.

In *Adv. haer.* 4.31.3 Irenaeus adopts from a "presbyter" an interpretation of the Lot story in Gen 19 in which Lot himself signifies the Word, Father of the human race, from whom issues the *semen vitale*, the Holy Spirit, and Lot's wife, become a pillar of salt, is the church, *sal terrae* (Mt 5:13). The "sons" whom she furnishes to the Father, as comparison with other passages from

Irenaeus shows, are the martyrs. This interpretation of the pillar of salt as salt of the earth is also familiar to the Valentinians and to the *Gospel of Philip* and may have a Jewish or Jewish-Christian origin.—G.W.M.

766. W. RORDORF, "Aux origines du culte des martyrs," *Irénikon* 45 (3, '72) 315-331.

The *Martyrdom of Polycarp* 18.3 indicates that Christians in the mid-2nd century assembled at Polycarp's tomb on the anniversary of his death, which is described as his *genethlion*. They assembled for worship, probably with the Eucharist, and read the account of his martyrdom to recall his example. The Christians inherited the pagan and Jewish practice of venerating the illustrious dead, whom they believed were still useful to the living. The cultic assemblies in honor of the Christian martyrs grew out of the cult of the pagan heroes. But the Christian martyrs were venerated as guides on the way to heavenly glory rather than as agents of earthly prosperity. Also, they were not worshiped as gods but were considered as men whom God had permitted to suffer as Christ did. The most profound and properly Christian motive for the cult of martyrs is that it serves as a living expression of the communion of saints in heaven and on earth.—D.J.H.

767. W. R. SCHOEDEL, "Parables in the Gospel of Thomas: Oral Tradition or Gnostic Exegesis?" *ConcTheolMon* 43 (8, '72) 548-560.

The Parable of the Dragnet (*Gospel of Thomas* 8) may be based on Mt 13:47-50; the lack of mention of judgment is a typical Gnostic element. "The Weeds" (*Gospel of Thomas* 57) is a revision of Mt 13:24-30, 36-43. "The Lost Sheep" (*Gospel of Thomas* 107) is based on Mt 18:12-14/Lk 15:4-7; it exhibits features found in Valentinianism. "The Leaven" (*Gospel of Thomas* 96) is based on Mt 13:33/Lk 13:20-21; it omits some features in Valentinianism known to Irenaeus. "The Wicked Husbandman" (*Gospel of Thomas* 65) is a pastiche of NT passages (see Mt 21:33-41; Mk 12:1-8; Lk 20:9-16). The most significant tendency noted in the *Gospel of Thomas* is the rejection of the ecclesiastical explanations and allegories which begin to appear in the NT; this tendency characterizes both it and form criticism.—J.O'R.

768. E. SEGELBERG, "The Mandaean Week and the Problem of Jewish Christianity and Mandaean Relationship," *RechSciRel* 60 (2, '72) 273-286.

An analysis of the names and functions of the days of the week in Mandaean literature shows that the week is not derived from Iranian sources but from Western, Semitic sources. Though one cannot adequately distinguish between what is Jewish, Jewish-Christian, or Hellenistic-Christian in this background, there is nothing specifically Christian in the Mandaean usage, not even in the name for Sunday. The Mandaean observance of Sunday could result from opposition to the Jewish Sabbath independently or through Christian influence.

Hymn 162 of the *Canonical Prayerbook* is an important, probably early, witness to anti-Jewish sentiment and possible Jewish-Christian or Christian-Gnostic influence.—G.W.M.

769. G. TRENTIN, "Rassegna di studi su Ignazio di Antiochia," *StudPat* 19 (1, '72) 75-87.

Research on Ignatius of Antioch for about the last decade has concentrated largely on the authenticity of the several recensions of his letters, e.g. the work of R. Weijenborg, *Les lettres d'Ignace d'Antioche* (1969). The works of J. Daniélou, C. Maurer and V. Corwin, however, have stressed Ignatius' sources, particularly the NT. Doctrinal questions in this area are concerned with "early catholicism" and the notion of *agapē* in Ignatius' letters, as in the work of A. Nygren.—M.A.F.

- 770r. K. WENGST, *Tradition und Theologie des Barnabasbriefes* [cf. *NTA* 16, p. 258].

L. W. BARNARD, *JournEcclHist* 23 (4, '72) 345-347.—The view that Ignatius' opponents in *Philadelphians* have the same theological position as the writer of *Barnabas* (i.e. Scripture is the only norm and the Torah is the way of salvation on which a Christology is easily superimposed) is not convincing. W fails to relate the heresy in *Philadelphians* to the Judaeo-Docetism of the other Ignatian epistles. Also, he himself dates Barnabas some twenty years after Ignatius' correspondence. Finally, the allegorizing found throughout *Barnabas* suggests a *Sitz im Leben* in Alexandria rather than in Asia Minor. Yet even if this theory presents insurmountable objections, the book contains much else of value and will repay careful study.—D.J.H.

Gnosticism

771. S. AGOURIDĒS, "Praxeis tou hagiou Apostolou Thōma" [The Acts of the Holy Apostle Thomas], *DeltBibMel* 1 (2, '71) 126-147.

The text of an unpublished modern Greek MS of the *Acts of Thomas* found in the archives of the Episcopate of Sparta, with an introduction. The MS is of the 15th or 16th century and contains only two of the thirteen acts of Thomas (ending with chap. 26 according to M. Bonnet's division). The text shows many changes, the most important one being a lengthy catechesis placed after the baptism of the two kingly brothers which results in the conversion of many inhabitants of the land. A praise of almsgiving and its rewards marks the end of the MS, which begins with "Bless Father," an indication that perhaps this version of the life of Thomas was read during meals within monastic communities. The catechesis narrates the Fall of Adam and Eve, the Flood, the call of Abraham, and the work of the prophets; it ends with Christ sending the apostles to various lands, including Thomas to India.—Th.S.

772. E. MÜHLENBERG, "Wirklichkeitserfahrung und Theologie bei dem Gnostiker Basilides," *KerDog* 18 (2, '72) 161-175.

That Basilides was one of the first Christian theologians in the strict sense and that his Gnosticism was rooted in an experience of reality can be shown from an analysis of his thought which begins from his explanation of martyrdom and persecution rather than from his cosmological mythology. He starts from the Platonic notion that punishment has a purifying effect and, rejecting the easy solution that martyrdom is the work of an evil power, he sees it as purification from the predisposition to sinfulness with which man is born. On the level of the myth, the evil Demiurge functions as the expression of this predisposition. The passion and death of Jesus are seen as the distinguishing between the degrees of body, soul and spirit and the establishing of the superiority of the highest degree.—G.W.M.

773. W. MYSZOR, "Apokalipsa Pawła (Apocalypse de St. Paul)," *StudTheol Vars* 10 (1, '72) 163-170.

This Polish translation of the *Apocalypse of Paul* is a revision of an earlier Polish translation from the Coptic [*RuchBibLiturg* 25 (1, '72) 22-29] based on the edition of A. Böhlig and P. Labib, *Koptisch-gnostische Apokalypsen aus Codex V von Nag Hammadi im Koptischen Museum zu Alt-Kairo* (1963). The apocalypse has nothing in common with the *Visio sancti Pauli* but is a pure Gnostic development and exegesis of 2 Cor 12:2 describing Paul's journeys through ten heavens. It evidences relationships to Judaism and Hellenism, but contrary to Böhlig the Jewish references herein are matters of subtle polemic and not examples of Jewish influence.—J.P.

774. A. ORBE, "La Encarnación entre los valentinianos," *Gregorianum* 53 (2, '72) 201-235.

The exegesis of Lk 1:35 divided the Valentinians into the Oriental group and the Italian group on the issue of whether Christ's body was "pneumatic" or "psychic." (1) Regarding the substance from which it was formed, the Orientals identified the Holy Spirit of Lk 1:35 with the spirit of Sophia; the Italians, with the spirit of the Demiurge (Gen 1:2). (2) The role of the Demiurge was to render this substance visible; the Italians appealed mainly to the weaving metaphor (*hyphansis*) based on *Timaeus* 41D.1-2 and Jn 19:23, and the Orientals to the clothing metaphor (*stolismos*). (3) The body thus formed was not illusory but really possessed the qualities of being visible, palpable and passible. Underlying this interpretation of the incarnation is an older, more orthodox one; the exclusion of the flesh from the process is the main Valentinian aberration.—G.W.M.

775. A. ORBE, "Ideas sobre la Tradición en la lucha antignostica," *Augustinianum* 12 (1, '72) 19-35.

The biblical interpretation of the Valentinians, which differed radically from that of the church, made its appeal for justification neither to an apostolic rule

of faith nor to philosophy, but to revelation in the form of a secret apostolic tradition. This tradition was not only oral but written, in the many Gnostic "gospels" and other works that proliferated in the 2nd century, though these never formed the object of Gnostic exegesis as did the canonical works. Underlying the Gnostic exegesis in reality was a spirit that contrasted with that of the church in that it was utterly pagan. In reaction to it the church Fathers developed a style of exegesis that closely linked the two Testaments so that even the revelation of the New was prefigured in the Old.—G.W.M.

776. E. H. PAGELS, "A Valentinian Interpretation of Baptism and Eucharist—and its Critique of 'Orthodox' Sacramental Theology and Practice," *Harv TheolRev* 65 (2, '72) 153-169.

From an analysis of the fragments of Heracleon cited by Origen as well as the heterodox opinions mentioned in the *Commentary on John* (supplemented by other ancient witnesses to Gnosticism) we discover evidence for a Valentinian theology of baptism and the Eucharist. The Valentinians consider that the church's baptism consists of a somatic aspect, which washes the body, and a psychic aspect, which releases the psychic man from the prospect of death, conveying "forgiveness of sins." The pneumatic baptism of *apolytrōsis*, on the other hand, "releases the spiritual from the psychic components of his cosmic existence, redeeming him altogether from the jurisdiction of the demiurge, and restoring him into unity with his pleroma, that is, with the Mother and Father beyond."

The psychics celebrate a Eucharist which somatically commemorates the historical death of Jesus, which they interpret psychically as a "sacrifice for sins." The spiritual, however, comprehend the "passion of the Savior" as the symbol of their own restoration to the Father. "They alone celebrate the 'divine Passover' which recalls to them the grace of their election, invokes the grace that brings them to maturity in the present, and anticipates the eschatological 'marriage' in which they are to become one 'in spirit' with the Father."—D.J.H.

- 777r. J. M. A. SALLES-DABADIE, *Recherches sur Simon le Mage, I. L' "Apophesis Megalè,"* Cahiers de la Revue Biblique 10 (Paris: Gabalda, 1969), 150 pp.

F. GARCÍA BAZÁN, "A propósito de la 'Apophesis megale,'" *Stromata* 27 (3-4, '71) 529-532.—The work is valuable for its improved text and careful translation, but several general objections to its interpretation may be raised: e.g. no clear link emerges between Simon the Gnostic and the Simon of Acts; the writing is basically metaphysical and must be analyzed in appropriate categories; the Semitic language background of the author is not clearly established.—G.W.M.

778. G. TURBESSI, "Quaerere Deum. Il tema della 'ricerca di Dio' nella gnosi e nello gnosticismo," *Benedictina* 18 (1, '71) 1-31.

Following an exposition of the present state of research on Gnosticism and

of the nature of the Gnostic religion, an examination is made of the Gnostic quest for God, which for the pneumatics (as opposed to psychics and hylics) amounts to a recognition of self as divine. Various patristic and Nag Hammadi texts are cited to illustrate the quest.—G.W.M.

779. R. McL. WILSON, "Jewish Christianity and Gnosticism," *RechSciRel* 60 (2, '72) 261-272.

In the midst of numerous understandings of what Gnosticism is, the problem of its origins remains unsolved. In the ongoing discussion it is useful to focus on the syncretistic character of Gnosticism and on the distinction between Gnosticism and the broader phenomenon, gnosis. J. Daniélou's theory of a link between Jewish Christianity and Gnosticism rightly draws attention to the Jewish component in the origins of Gnosticism and to Jewish Christianity as a channel through which ideas entered the "classical" Gnosticism of the 2nd century.—G.W.M.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

Die alten Übersetzungen des Neuen Testaments, die Kirchenväterzitate und Lektionare. Der gegenwärtige Stand ihrer Erforschung und ihre Bedeutung für die griechische Textgeschichte, ed. K. Aland, *Arbeiten zur neutestamentlichen Textforschung*, Band 5 (Berlin—New York: de Gruyter, 1972, DM 156 or \$49.50), xxii and 591 pp., 5 tables. ISBN: 3-11-004121-9.

This collection of 13 studies publishes the research papers prepared for the international congress of the scientific council within the Institut für Neutestamentliche Textforschung held at Bonn in May, 1970. The articles in German, French and English aim at providing surveys of present-day findings about the early NT versions especially as they bear upon Greek textual criticism. Three contributions are prepared by collaborators of the *Vetus Latina* Institut: B. Fischer (early Latin versions of the NT), W. Thiele (Latin versions of the Catholic Epistles), and H. J. Frede (NT citations in the Latin Fathers). M. Black discusses the Syriac versions, G. Mink the Coptic, L. Leloir the Armenian, J. Molitor the Georgian, J. Hofmann the Ethiopic, E. Stutz the Gothic and C. Hannick the Old Slavonic. Three additional scholars contribute to the volume: P. Prigent (citations by Greek Fathers), B. M. Metzger (Greek lectionaries) and K. Junack (Greek lectionary tradition of the Catholic Epistles).

C. K. BARRETT, *New Testament Essays* (London: S.P.C.K., 1972, £2.50), viii and 159 pp. Indexed. ISBN: 281-02683-1.

Nine studies, five of which are previously unpublished, have been collected in a single volume. They deal with the NT doctrine of church and state, Mk 10:45 ("a ransom for many"), the Prologue of Jn [NTA 16, p. 235], John's dialectical theology, the meaning of "apostles" in the title "Acts of the Apostles," Paul in Acts, Acts and the origins of Christianity, Rom 1:16 ("I am not ashamed of the Gospel"), and theology in the world of learning.

Books of Catholic Interest in the Old Library. Part II: Catalogue of the Bible Collections c. 1472—c. 1850, ed. G. F. Pullen, F.I.L. (New Oscott, Sutton Coldfield: St Mary's Seminary, 1971, paper £3.25), xxii and 208 pp., 24 plates. Indexed.

The catalogue lists 1521 entries arranged in alphabetical order and provides complete bibliographical information along with brief descriptions of content. The material consists of printed Bibles and parts of the Bible as well as related literature concerning Scripture studies, mainly from the libraries of Cardinals Garampi and Wiseman, G. A. Marini, Nicolas de Azara, Harvington Hall and other special collections. A topical index is also provided. Already published in the series is a list of literature concerning Catholic life in England from the breach with Rome to the Restoration; volumes on the Garampi collection and the Harvington library are in preparation.

Congress Volume Uppsala 1971, *Supplements to Vetus Testamentum*, Vol. XXII (Leiden: Brill, 1972, 96 gld.), viii and 293 pp., 4 plates, 5 figs. ISBN: 90-04-03521-4.

Seventeen papers delivered at the 1971 congress of the International Organization for the Study of the Old Testament held at Uppsala. Among the contributions are studies by J. Barr on semantics and biblical theology; M. Weiss on the method of "total interpretation"; P. Beauchamp as well as R. C. Culley on structural analysis and biblical exegesis; R. Hanhart on the historical, literary

and theological problems of the LXX; R. North on the transition from prophecy to apocalyptic in Zech; S. Amsler on Zech and the origin of apocalyptic; and H.-P. Müller on mantic wisdom and apocalyptic.

C. M. CONNICK, *The New Testament. An Introduction to Its History, Literature, and Thought* (Encino—Belmont, Calif.: Dickenson, 1972), xv and 444 pp., 10 maps, photos. Bibliography. Indexed. LCN: 76-180754. ISBN: 0-8221-0007-X.

Divided into four main sections (background, conception, birth and growth, conflict and consolidation of the Christian community), this NT introduction emphasizes the early church as the matrix from which the NT springs, and the Jewish and pagan worlds as essential prelude to the church. Four chapters are devoted to the Synoptics, four to Lk-Acts and Paul, and four to "the Paulinists" (Eph and Pastorals), the Catholic Epistles, and the Johannine literature. A six-column time chart of the NT period and a thirteen-page annotated bibliography conclude the volume, which has maps and photographs interspersed throughout the text. The author teaches at Whittier College in California.

Esegesi ed ermeneutica. Atti della XXI Settimana Biblica, Associazione Biblica Italiana (Brescia: Paideia, 1972, paper 5,000 L), 278 pp.

The general editor, G. Canfora, has arranged these papers of the 21st Italian Biblical Week (Rome, 1971) in logical order, starting with the philosophical problems of hermeneutics in general (P. Valori) and then taking up the topic in the works of R. Bultmann (L. Randellini), E. Fuchs and G. Ebeling (P. Grech), P. Ricoeur (F. Marton) and P. van Buren (S. Cipriani). This is followed by more general questions and illustrations in the field of the NT (L. Alonso Schökel, E. Testa, G. Segalla, G. Giavini), including two papers on "Hermeneutics, Community and the Magisterium" (L. Sartori and C. M. Martini). The volume concludes with the minutes of a round-table discussion on the subject. The discourse of Paul VI at the end of the session and the opening address of Cardinal Garrone are also included.

Festschrift to Honor F. Wilbur Gingrich, Lexicographer, Scholar, Teacher, and Committed Christian Layman, ed. E. H. Barth and R. E. Cocroft (Leiden: Brill, 1972, 33 gld.), viii and 226 pp. Bibliography. ISBN: 90-04-03407-2.

On the occasion of Professor Gingrich's retirement after 49 years of teaching and research at Albright College, 15 scholars have contributed articles in his honor: I. W. Batdorf on Heb and Qumran, H. M. Buck on the word of God and the words of men, H. J. Cadbury on litotes in Acts, K. W. Clark on the meaning of *ara*, E. C. Colwell on suggestions for shorter lexicons, F. W. Danker on contract terminology and its use in Rom, P. E. Davies on primitive Christology in 1 Pet, M. S. Enslin on the Judas tradition, F. V. Filson on translating the Septuagint, J. A. Fitzmyer on the use of *agein* and *pherein* in the Synoptics, B. Holtzclaw on Mt 5:21-48, M. M. Matthews on some examples of biblical influence upon English, O. A. Piper on the unfinished task of NT lexicography, J. M. Rife on the standing of John the Baptist in the church's history, and M. H. Scharlemann on Roman Catholic biblical interpretation. The volume also includes G's *curriculum vitae*, a bibliography of his publications, and biographical notes on each contributor.

E. GÜTTGEMANNS, *studia linguistica neotestamentica. Gesammelte Aufsätze zur linguistischen Grundlage einer Neutestamentlichen Theologie*, Beiträge zur evangelischen Theologie, Band 60 (Munich: Kaiser, 1971, paper DM 20), viii and 243 pp. Indexed. ISBN: 3-459-00771-0.

The author of *Offene Fragen zur Formgeschichte des Evangeliums* (1970)

and editor of *Linguistica Biblica* presents this collection of six studies as a further step along the way of integrating biblical exegesis and modern linguistics. There are studies on *christos* in 1 Cor 15:3b [§ 13-661], the anarthrous *mšyh*, the structural relevance of Rom 9—11 for the theology of Rom, the linguistic analysis of *dikaiosynē theou*, the linguistic-didactic analysis of the parables of Jesus, and theology as a science related to language.

R. C. HOLLAND, *The Hermeneutics of Peter Riedeman (1506-1556) With Reference to I Cor 5,9-13 and II Cor 6,14-7,1*, Theologische Dissertationen, Band V (Basel: F. Reinhardt, 1970, paper 16.80 Sw. fr.), 185 pp. Bibliography. Indexed.

In 1541 Riedeman wrote the *Grosse Rechenschaft*, which soon became the definitive document for the Hutterites, and it is from this work that H has made his investigation of Riedeman's hermeneutics in this 1967 Basel dissertation. After sketching Riedeman's place in history, H analyzes 1 Cor 5:9-13 and 2 Cor 6:14—7:1 from the viewpoint of modern exegesis and then studies Riedeman's interpretations of the two passages. This leads to discussions of Riedeman's basic presuppositions, his applied presuppositions, his hermeneutics and their theological and practical implications. In an appendix H, who is associate professor of biblical studies at Pacific College in Fresno, draws implications for the church in the 20th century.

La Idea de Dios en la Biblia. XXVIII Semana Biblica Española (Madrid 23-27 Sept. 1968) (Madrid: Consejo Superior de Investigaciones Científicas, 1971, paper 500 ptas.), 455 pp. Indexed.

In this collection of 13 articles on the idea of God in the Bible, the central focus remains OT themes. For NT scholars, however, three contributions will afford direct interest: Lk 1:35b (S. Muñoz Iglesias), technical vocabulary for community at Qumran (J. M. Casciaro Ramírez), and the concept of God in Paul (C. de Villapadierna).

E. KÄSEMANN, *Essais exégétiques*, trans. D. Appia, *Le Monde de la Bible* (Neuchâtel: Delachaux & Niestlé, 1972, paper), 272 pp.

French translation of thirteen essays from *Exegetische Versuche und Besinnungen I* (1960) and *II* [NTA 9, p. 424]. P. Barthel has added an introductory assessment of K's work to this edition.

Kerygma and Myth. A Theological Debate, ed. H.-W. Bartsch, trans. R. H. Fuller, S.P.C.K. Large Paperbacks 21 (London: S.P.C.K., 1972, paper £2.75), xvi, 223 and 364 pp. Bibliography. Indexed. ISBN: 281-02620-3.

These two volumes of selections from the German series *Kerygma und Mythos* were first published in English in 1953 and 1962 [NTA 7, p. 146] respectively. Here they are brought together, with the original pagination preserved and including Bultmann's 1960 "Retrospect" and an enlarged bibliography. The index covers both volumes.

M. G. KLINE, *The Structure of Biblical Authority* (Grand Rapids: Eerdmans, 1972, paper \$2.95), 183 pp. Indexed. LCN: 72-75576. ISBN: 0-8028-1475-1.

In an effort to reinterpret the nature of the canonicity of Scripture, K (professor of OT at Gordon-Conwell Theological Seminary) has gathered together and revised several of his studies on the formation of the canonical Scriptures. Part One consists of articles published in *WestTheolJourn* on the formal origins of the biblical canon, the covenantal Bible, canon and covenant community, and canonical polarities regarding the OT and NT. Part Two, which is entitled "Collateral Studies," contains chapters on the two tables of the covenant and the dynastic covenant from the author's *Treaty of the Great King* (1962) along with

remarks on ethics and eschatology in the OT.

G. LOHFINK, *Gott ohne Masken. Predigten und Ansprachen* (Stuttgart: Calwer, 1972, paper DM 12.80; Würzburg: Echter; Innsbruck: Tyrolia), 152 pp. ISBN: 3-7668-0383-2 (Calwer), 3-429-00244-0 (Echter), 3-7022-1083-0 (Tyrolia).

A collection of 27 sermons and addresses by the author of *Die Himmelfahrt Jesu* (1971). Among the topics discussed are Christmas, the death of Jesus and our redemption, new creation in Christ, the ascension, and death. The title of the volume is taken from a homily based on Jn 14:6-9.

S. LYONNET, *Il Nuovo Testamento alla luce dell'Antico*, Associazione Biblica Italiana. Studi biblici pastorali 3 (Brescia: Paideia, 1972, paper 1,500 L), 149 pp.

The author delivered these lectures at the Settimana Biblica del Clero in 1968. Although some of the material has already appeared in print, it is here presented under the more unified perspective of how "the OT illumines the NT" (*Dei Verbum* 16). The seven lectures take up the unity of the two Testaments, NT faith in the light of Abraham's faith (Rom 4), the justice of God revealed in Jesus Christ as attested to by the Law and the Prophets, the Eucharist, the death of Jesus in Jn, the "law of the Spirit" (Rom 8:2-4) and the condemnation of "sin in the flesh" (Rom 8:3).

L. C. MCGAUGHY, *Toward a Descriptive Analysis of einaí as a Linking Verb in New Testament Greek*, Dissertation Series 6 (Missoula, Mont.: Society of Biblical Literature, 1972, paper \$2.50), iv and 220 pp. Bibliography. LCN: 72-88437.

A 1970 Vanderbilt dissertation directed by R. W. Funk, this treatment of *einaí* as copula is part of a critique, in light of modern developments in linguistics, of the entry in W. Bauer's lexicon. Thirty sample NT passages are analyzed sentence by sentence, with successive chapters devoted to the identification of the subject in sentences with a predicate nominative; nominals in the predicate of such sentences; adverbial, existential and possessive predicates; and enate and agnate constructions for sentences of this type (Type II in Funk's scheme of syntactic classification, which is followed throughout). Appendixes provide a distributional analysis of all subjects and subjective complements in the sample passages and in all Type II sentences in the NT that use the present tense of *einaí*. The author now teaches in the departments of history and religious studies at the University of Montana in Missoula.

B. M. METZGER, *A Textual Commentary on the Greek New Testament. A Companion Volume to the United Bible Societies' Greek New Testament (third edition)* (London—New York: United Bible Societies, 1971, \$2.55), xxxi and 775 pp. ISBN: 3-438-06010-8.

With the close cooperation of his colleagues on the UBS Greek NT committee, M has prepared a running commentary on the variant readings cited in the apparatus of the third edition (not yet published, owing to technical difficulties, but the commentary can be used with the second edition if allowance is made for new material). The main textual problems in each passage are summarized and a rationale given for the committee's decision in each case. Significant minority opinions have been included, as well as about 600 additional sets of variants (especially in Acts) not included in the apparatus itself. In some cases M supplies readings unavailable at the time the apparatus was composed. There is an introductory chapter on the history of textual transmission and criticism, plus a discussion of the criteria used in establishing the UBS text. An appendix supplies additional MSS not listed in the introduction to the UBS text volume.

Special notes treat the textual problems of Acts, the Western non-interpolations in Lk, and the position of Heb in the NT canon.

F. MILDENBERGER, *Theorie der Theologie. Enzyklopädie als Methodenlehre* (Stuttgart: Calwer, 1972, paper DM 16), 164 pp. ISBN: 3-7668-0384-0.

The author, professor of systematic theology at Erlangen, first explores the relationships between theology and the church and between theology and the scientific disciplines. After sketching the various kinds of theological reflection (dogmatic-normative, historical-critical and empirical-critical), he then examines the methods used in biblical study, church history and systematics. A brief concluding chapter offers suggestions for the reform of theological study.

C. F. D. MOULE, *La Genèse du Nouveau Testament*, trans. R. Mazerand, *Le Monde de la Bible* (Neuchâtel: Delachaux & Niestlé, 1971, paper), 221 pp. Indexed.

French translation of *The Birth of the New Testament* [NTA 7, p. 261].

W. MUELLER, *Grammatical Aids for Students of New Testament Greek* (Grand Rapids: Eerdmans, 1972, paper \$2.45), 86 pp. LCN: 74-184695. ISBN: 0-8028-1447-6.

Designed both for the beginning student and for the more advanced, this handbook stresses logical relationships and basic forms in order to reduce the amount of memorization necessary in mastering elementary NT Greek. Paradigms of the regular nominal and verbal forms are offered, together with hints for more efficient use of them. There is a list of principal parts for a number of irregular verbs, and special sections on participles and infinitives are included. M is pastor of the Supplee Memorial Church, Maple Glen, Pennsylvania, and frequently contributes articles on NT subjects to evangelical magazines.

E. F. OSBORN, *Word and History. Three Lectures on New Testament Themes*, *Lectures in Biblical Studies 1* (Nedlands: University of Western Australia Press, 1967, paper A \$1.25), ix and 61 pp.

These lectures were given at the University of Western Australia in September of 1966. The first lecture explains the Qumran and Nag Hammadi discoveries and reviews developments in interpretation, biblical theology and exegesis while the second treats the Jesus of history, the form of the church, and the future. The final lecture is concerned with faith as the way in which the word of God is apprehended. The author is professor of biblical studies at Queen's College in the University of Melbourne.

J. P. PRITCHARD, *A Literary Approach to the New Testament* (Norman: University of Oklahoma Press, 1972, \$8.95), xi and 355 pp., 2 maps. Bibliography. Indexed. LCN: 72-1793. ISBN: 0-8061-1011-2.

The fruit of 47 years of teaching experience, this book attempts "to present to the general reader the literary qualities of the New Testament." After stating his general task as discovering what the author was trying to do and judging how well he succeeds in doing that, P asks of each NT book five questions: Who wrote the book? To whom did he address it? When did he write it? In whose interest did he write? What was his motive? The author is George Lynn Cross Research Professor of English at the University of Oklahoma.

Psychoanalytische Interpretationen biblischer Texte, ed. Y. Spiegel (Munich: Kaiser, 1972, paper DM 35), 274 pp. Bibliography. ISBN: 3-459-00815-6.

Twenty-one previously published studies on the psychoanalytic interpretation

of the Bible have been gathered into a single volume and provided with an introduction by the editor. All now appear in German and are arranged under these headings: psychoanalytic hermeneutic; sexual and dream symbolism; the father, son and sons; the search for the mother; repression and projection; and the biblical narrative and ethnology. Most of the essays are concerned with OT texts, but there are studies by D. Cox on Jung and Paul and by S. Tarachow on Judas.

W. SCHMITHALS, *Jesus Christus in der Verkündigung der Kirche. Aktuelle Beiträge zum notwendigen Streit um Jesus* (Neukirchen-Vluyn: Neukirchener, 1972, paper DM 19.80), 205 pp. ISBN: 3-7887-0325-3.

A collection of 9 studies, 5 of which now appear in revised form while the other 4 were not previously published. The topics discussed are Jesus of Nazareth in the preaching of the church, Paul and the historical Jesus [§ 7-858], confessing Jesus Christ [§ 14-830], T. Lorenzmeier's views on the historical Jesus [§ 15-470], Jesus and the worldly character of the kingdom [§ 13-382], political theology, the social responsibility of the church and of Christians and the problem of power, the meaning of the confession of Jesus' divinity, and the art of teaching theology.

The Society of Biblical Literature. One Hundred Eighth Annual Meeting. Book of Seminar Papers, 2 vols., ed. L. C. McGaughey (Missoula, Mont.: Society of Biblical Literature, 1972, paper \$2.50), iv and 607 pp.

Twenty-seven working documents prepared for the seminars of the 1972 Society of Biblical Literature meeting. Of direct interest to NT scholars are P. McReynolds on the value and limitations of the Claremont profile methods in NT textual criticism; G. D. Fee on Jn 2:12-25 in the lemma of Origen's commentary; J. D. Crossan on redaction and citation in Mk 11:9-10, 17 and 14:27; W. H. Kelber on the history of the kingdom in Mk; A. Gaboury on the Christological implications of his approach to Synoptic criticism; F. Neirynck on Mt and literary criticism, a critical analysis of Gaboury's hypothesis; R. Jewett on enthusiastic radicalism and the Thessalonian correspondence; G. F. Snyder on apocalyptic and didactic elements in 1 Thes; F. O. Francis on the "baraita of the four sons"; W. A. Meeks on the "man from heaven" in Johannine sectarianism [§ 16-906]; R. W. Funk on a parsing code for Hellenistic Greek; G. F. Snyder on 1 Thes 1:9-10; C. Roetzel on 1 Thes 5:12-28; J. A. Baird on genre analysis as a method of historical criticism; W. G. Doty on the concept of genre in literary analysis; D. Georgi on the records of Jesus in the light of the ancient accounts of revered men; and N. Perrin on wisdom and apocalyptic in the message of Jesus. There are also papers on the *Apocalypse of Adam* by G. MacRae, C. W. Hedrick and P. Perkins and on the Sethians and the Nag Hammadi library by F. Wisse.

R. F. SURBURG, *How Dependable Is the Bible? Evangelical Perspectives* (Philadelphia—New York: Lippincott, 1972, \$5.95), 204 pp. Bibliography. LCN: 75-39707. ISBN: 0-87981-003-3.

The author, professor of Hebrew and OT interpretation at the Lutheran Missouri Synod's Theological Seminary at Springfield, Illinois, begins by posing this question: "Because of the many and varied onslaughts made upon the integrity, historicity and reliability of the sixty-six books of the Scripture, must the Bible surrender its binding message for the person today?" Among the topics which S explores in formulating his defense of Scripture's dependability are the validity of biblical criticism, the relation of revelation and inspiration to biblical criticism, the reliability of the biblical text, literary criticism and biblical poetry, true and false prophecy, the trustworthiness of the Synoptic Gospels, the NT

letters as literature, and the Johannine writings in the face of criticism.

The Use of the Old Testament in the New and Other Essays. Studies in Honor of William Franklin Stinespring, ed. J. M. Efird (Durham, N.C.: Duke University Press, 1972, \$14.75), xv and 332 pp. Bibliography. LCN: 70-185463. ISBN: 0-8223-0288-8.

On the occasion of W. F. Stinespring's retirement as professor of OT and Semitics at Duke University, 14 scholars have contributed articles to a volume published in his honor. Of direct relevance to NT studies are D. M. Smith, Jr. on the use of the OT in the NT, F. E. Eakin, Jr. on spiritual obduracy and the purpose of parables, W. H. Brownlee on anthropology and soteriology in the Dead Sea Scrolls and the NT, J. H. Charlesworth on *b'wt'* in earliest Christianity, H. Anderson on the OT in Mk, J. M. Efird on Mk 5:43, and W. D. Davies on the moral teaching of the early church. A *curriculum vitae* and a bibliography of the honoree's books and articles are also included.

M. VAN ESBROECK, *Hermeneutik, Strukturalismus und Exegese*, trans. K. Bergner (Munich: Kösel, n.d., paper), 186 pp. Bibliography. Indexed. ISBN: 3-466-20154-3.

German translation of a French work noticed in *NTA* 14, p. 106.

H. VON CAMPENHAUSEN, *La formation de la Bible chrétienne*, trans. D. Appia and M. Dominicé, *Le Monde de la Bible* (Neuchâtel: Delachaux & Niestlé, 1971, paper), 311 pp.

French translation of *Die Entstehung der christlichen Bibel* [*NTA* 13, p. 265].

H. VON CAMPENHAUSEN, *The Formation of the Christian Bible*, trans. J. A. Baker (Philadelphia: Fortress, 1972, \$10.95), xiv and 342 pp. Indexed. LCN: 73-171495. ISBN: 0-8006-0223-4.

English translation of *Die Entstehung der christlichen Bibel* [*NTA* 13, p. 265].

GOSPELS—ACTS

A. M. AMBROZIC, *The Hidden Kingdom. A Redaction-Critical Study of the References to the Kingdom of God in Mark's Gospel*, Catholic Biblical Quarterly Monograph Series II (Washington: Catholic Biblical Association, 1972, paper \$9), xi and 280 pp. Bibliography. Indexed. LCN: 72-89100.

The revision of a 1970 Würzburg dissertation under R. Schnackenburg, this study aims "to examine all Mark's references to the kingdom, and thus to arrive at an understanding of the idea he has of it." After considering the passages which proclaim the coming of the kingdom and its hidden presence in Jesus' word and work (1:14-15; 11:10), the author turns to the kingdom's mysterious activity among men (4:10-12, 26-29, 30-32). The third chapter deals with the ethical demands of the kingdom (10:14-15, 23-25; 9:47; 12:34), and the subject matter of the fourth chapter is the theme of the kingdom in the liturgical celebration of the community (14:25). The final chapter examines the passages which speak of the kingdom as a future reality (9:1; 15:43); the eschatological discourse (especially 13:10) is also treated here.

C. C. ANDERSON, *The Historical Jesus: A Continuing Quest* (Grand Rapids: Eerdmans, 1972, paper \$3.95), 271 pp. Bibliography. Indexed. LCN: 71-184697. ISBN: 0-8028-1441-7.

The author of *Critical Quests of Jesus* (1969) carries on his investigation by posing six fundamental questions: Is it possible to write a biography of Jesus?

What is the place of miracle in the life of Jesus? How should the resurrection of Jesus be interpreted? What is the nature and place of mythology in the NT? What is the historical value of Jn as compared with the Synoptics? What is the central significance of Jesus? After presenting the theological premises on which his study is based, A approaches the questions from a biblical perspective and offers evaluations of how modern critical movements have fared in answering each question in the light of the biblical perspective. The author is presently chairman of the division of religion and philosophy at Ottawa University in Ottawa, Kansas, and is also an ordained minister in the American Baptist Convention.

R. S. BARBOUR, *Traditio-Historical Criticism of the Gospels. Some Comments on Current Methods*, Studies in Creative Criticism 4 (London: S.P.C.K., 1972, paper 75p), 54 pp. ISBN: 281-02676-9.

Aiming to subject to logical and historical scrutiny the methods currently employed in the tradition-historical criticism of the Gospels, B first examines the formal and material criteria which have been proposed. He then turns to the relationship between historical criteria and messianic beliefs and to recent portraits of Christ. In the second part these topics are treated: coherence and correspondence, the earthly Jesus and the Christ of faith, and the memory of the church and Christian faith. The author is professor of NT exegesis at King's College of the University of Aberdeen.

W. BEILNER, *Der historische Jesus und der Christus der Evangelien*, Reihe X (Graz: Styria, 1971, paper 28 Ö. Sch. or 5.60 Sw. fr. or DM 4), 68 pp. ISBN: 3-222-10679-7.

The text of a lecture delivered in November of 1970 at the Katholisches Bildungswerk in Graz is now published along with notes. After placing in perspective the question about the historical Jesus and the Christ of faith, B discusses the sources for the life of Jesus in general and the Gospels in particular. A chapter on methods of inquiring after the historical Jesus leads to B's conclusion that one cannot play off the image of Christ against the historical Jesus.

J. BLANK, *Jesus von Nazareth. Geschichte und Relevanz*, Theologisches Seminar (Freiburg—Vienna: Herder, 1972, paper DM 14.80), 151 pp. ISBN: 3-451-16433-7.

Three previously published studies on the Christ of faith and the historical Jesus [from *Der Mann aus Galiläa*, 1972], the ethics of Jesus [§ 16-783], and the historical Jesus and the church [from *Wort und Wahrheit* 26 ('71) 291-307]. The author is professor for Catholic theology at the University of Saarbrücken.

B. CORSANI, *Introduzione al Nuovo Testamento. 1. Vangeli e Atti* (Turin: Claudiana, 1972, paper 3,800 L), 333 pp. Bibliographies. Indexed.

This introduction aims at presenting to Italian readers the surer results of modern studies in a concise form. The first of two volumes covers the Gospels and Acts; it discusses the text of the NT, the formation of gospel tradition, the Synoptic problem, and the four Gospels. Acts is treated together with Lk. In an appendix on the Gospels and apocryphal writings, C treats the formation of the canon as well. The author, formerly of the Evangelical faculty in Buenos Aires, now teaches NT exegesis at the Waldensian faculty in Rome.

O. DA SPINETOLI, *Matteo. Commento al "Vangelo della Chiesa"* (Assisi: Cittadella Editrice, 1971, 5,000 L), 718 pp. Bibliography.

The brief introduction to this commentary discusses the author (a Jewish Christian, probably a converted rabbi), his sources (Mk, Q, and other oral or

written sources), the historical milieu (perhaps the Syrian diaspora), and the didactic-pastoral aims of the author. The thesis that the first Gospel is the proclamation of the good news to Christians and Jews living both within and outside the community remains open to a variety of interpretations. The commentary itself, with bibliographies to the various sections in addition to the bibliography at the end (pp. 692-711), follows the prologue-five books-epilogue method of dividing the Gospel.

G. DELARUE, *L'Évangile, Livre des pauvres*, Vie spirituelle et Vie intérieure (Paris: Lethielleux, 1972, paper 16 F), 202 pp.

Considerations on the theme of poverty in the Gospels. Among the matters discussed are Christ as the ideal of evangelical poverty, true wealth, God's love for the poor, and the Paraclete as father of the poor. This book is a sequel to D's earlier work *L'Évangile, Livre du Père* (1964).

J. DELORME, *Des Évangiles à Jésus*, Collection "Jeunesse de la foi" 9 (Paris: Fleurus, 1972, paper 5.20 F), 127 pp.

To introduce the reader to the methods of modern Gospel study and show him what kind of documents the Gospels are, D first compares Mt 18:12-14 and Lk 15:4-7 (the Parable of the Lost Sheep) and then discusses examples of the triple tradition and the double tradition. Next he treats the church's role in forming the Gospels (from isolated accounts through various literary forms to the Gospel tradition) and the relationship between the Gospels and Jesus' life. A final chapter analyzes the words of institution (Mt 26:26-28; Mk 14:22-24; Lk 22:19-20; 1 Cor 11:23-26). D is professor of sacred Scripture on the theology faculty at Lyons.

E. E. ELLIS, *Eschatology in Luke*, Facet Books. Biblical Series 30 (Philadelphia: Fortress, 1972, paper \$1), xvi and 25 pp. Bibliography. LCN: 72-75649. ISBN: 0-8006-3070-X.

The author's revision of a paper entitled "The Function of Eschatology in the Gospel of Luke" read at the *Journées bibliques* at Louvain in 1968 and published in German in 1969 [§ 15-177]. The introduction by J. Reumann places the article in the context of recent scholarship on Lk-Acts, and the concluding bibliography lists E's writings along with suggestions for further study on Lk-Acts.

J. FENTON, *What was Jesus' Message?* Studies in Creative Criticism 2 (London: S.P.C.K., 1971, paper 65p) 58 pp. Bibliography. ISBN: 281-02621-1.

To aid theological students, to clarify his own ideas and to help "us make sense of Jesus to ourselves and our contemporaries," the principal of St. Chad's College at Durham seeks to describe the message of the historical Jesus. By way of bringing these aims to fulfillment he discusses the nearness of the kingdom, repentance, the offense of Jesus, Jesus' authority and his meaning today. The major part of the book consists of lectures delivered at the vacation term for biblical study at Oxford in August of 1969.

J. FINEGAN, *Mark of the Taw* (Richmond: Knox, 1972, \$5.95), 272 pp. LCN: 72-1762. ISBN: 0-8042-1951-6.

A historical novel dealing with the composition of Mk and attendant circumstances.

F. GOGARTEN, *Christ the Crisis*, trans. R. A. Wilson (Richmond: Knox, 1972, paper \$4.95), vi and 308 pp. Indexed. LCN: 79-107320. ISBN: 0-8042-0491-8.

English translation of *Jesus Christus. Wende der Welt* [NTA 10, pp. 420-421].

J. GUILLET, S.J., *The Consciousness of Jesus*, trans. E. Bonin (Paramus, N.J.: Newman, 1972, paper \$4.95), vi and 216 pp. Indexed. LCN: 72-81573.

English translation of *Jésus devant sa vie et sa mort* [NTA 16, p. 238].

H. A. GUY, *The Gospel of Matthew* (London: Macmillan, 1971, cloth £1, paper 70p), viii and 151 pp., map. Indexed.

Intended as an introduction to Mt for the general reader as well as for examination candidates, this short section-by-section commentary defines Matthew's aim as supplementing Mk, on which G wrote a similar volume in 1968. (The introduction to this latter volume sets out G's point of view on the Gospels, and for passages which Mt has in common with Mk the reader should consult the 1968 work.) Matthew's special purpose, in G's opinion, is encouraging and exhorting Christians that the Son of Man will come soon and demonstrating the relation between Jesus' mission and Judaism.

K. HAACKER, *Die Stiftung des Heils. Untersuchungen zur Strukturen der johanneischen Theologie*, Arbeiten zur Theologie, 1. Reihe, Heft 47 (Stuttgart: Calwer, 1972, paper DM 28), 210 pp. Bibliography. Indexed.

A revised and abbreviated form of a doctoral dissertation presented in 1970 to the Evangelical faculty of theology at Mainz, this study takes Jn 1:17 as the key to the Prologue and sees as the theme of the Fourth Gospel that Jesus is the founder of Christianity. To develop this thesis H, who is now associated with the Institutum Judaicum in Tübingen, first examines the Johannine understanding of history and Jesus' self-proclamation in Jn as consequences of Jesus' activity as founder and then studies the establishment of the community as the deed of Jesus. Other topics treated in this light are the Johannine concept of tradition, Jesus' mission and his departure, and the soteriological content of Jesus' founding of Christianity.

A. E. HARVEY, *The New English Bible. Companion to the New Testament. The Gospels* (New York: Oxford University Press and Cambridge University Press, 1972, paper \$3.95), 400 pp., maps. Indexed. ISBN: 0-19-826168-3 (Oxford), 0-521-09689-8 (Cambridge).

A reprint of the first half of Harvey's 1970 *Companion* [NTA 15, pp. 113-114]. A few minor corrections have been made, but in other respects the text is unchanged.

A. HEIDENREICH, *The Unknown in the Gospels* (London: Christian Community Press, 1972, £ 1.50), xvii and 150 pp., 1 plate. ISBN: 0-900285-23-0.

A series of lectures given by the author in Rudolf Steiner Hall in 1967, this volume is edited with a foreword by M. Roberts, who gives some background to Heidenreich, the Christian Community, and the Anthroposophical Society. A. C. Harwood has contributed an introduction, and the frontispiece is a photograph of the author. Heidenreich aimed in these lectures at "leading his hearers to a recognition of the level of consciousness out of which the Gospels arose" and thereby to indicate the proper level upon which they might be understood in the modern age. Subjects treated include the place of the Gospels in the world's religious literature, the contrasting infancy narratives of Mt and Lk, Qumran as background to the Gospels, "stages of the incarnation of Christ in Jesus," spiritual healing in the Gospels, and three miracle stories: the turning of water into wine, the feeding of the multitude, and the raising of Lazarus.

D. HILL, *The Gospel of Matthew*, New Century Bible (London: Oliphants, 1972, £ 4.50), 367 pp. Bibliography. Indexed. ISBN: 0-551-00169-0.

While the author does not intend to neglect questions about historicity and

genuineness, he prefers to stress interpretation: "the way in which the Evangelist employed traditional material, his distinctive theological emphases, and the meaning of his teaching for the Church of his time" Textual and grammatical points are not dealt with in detail. The volume has all the features of other commentaries in the series (bibliography, introduction, detailed commentary on the RSV text) except that the RSV text is not printed. The author is senior lecturer in the department of biblical studies at Sheffield.

Itala. Das Neue Testament in altlateinischer Überlieferung, ed. A. Jülicher, Vol. I: *Matthäus-Evangelium* (2nd ed.; Berlin—New York: de Gruyter, 1972, paper DM 160 or \$50.75), viii and 214 pp. ISBN: 3-11-002256-7.

The revision of the Jülicher-Matzkow volumes of the Itala Synoptic Gospel texts continues under the auspices of the Institut für neutestamentliche Textforschung. For the Mt volume, which previously appeared in 1938, H. Höfermann has taken primary responsibility for the collations and the reorganization of the text while H. L. Heller has seen the volume through the press. Once more the technical format adopted by the Vetus Latina Institut for other NT books has been retained in large part. The Mk volume appeared in 1970 [cf. *NTA* 15, p. 119]. The publication of the Lk volume, which is expected in the near future, will mean the completion of the project for all the Gospels, since K. Aland's Jn volume [cf. *NTA* 8, p. 289] is considered part of the revision.

W. JENS, *Am Anfang der Stall—am Ende der Galgen: Jesus von Nazareth* (Stuttgart: Kreuz, 1972, paper DM 9.80), 123 pp. ISBN: 3-7831-0377-0.

A fresh translation of Mt into German, this work aims to combine precision of language with a sense of the drama and emotion which are present in the Gospel. The title is based on a saying of E. Bloch; the book is also dedicated to the German philosopher of hope.

J. JERVELL, *Luke and the People of God. A New Look at Luke-Acts* (Minneapolis: Augsburg, 1972, \$8.50), 207 pp. LCN: 72-78565. ISBN: 0-8066-1232-0.

In the studies which comprise this book J, who is professor of NT at Oslo, challenges the assumptions that Luke was a representative of the institutional church and that his writing was directed primarily to Gentile readers. The individual chapters deal with the problem of traditions in Acts [§ 8-202], the divided people of God [§ 11-306], the Twelve on Israel's thrones, the Samaritans as the lost sheep of Israel, the Law in Lk-Acts [§ 15-882], Paul as the teacher of Israel [§ 13-632] and James as the defender of Paul. In all the essays "the central theme is how Luke deals with ecclesiology, the question of the identity of a church which is heir to the promises given to Israel, a church which claims to be Israel and yet includes uncircumcised Gentiles within its membership." The volume has been prepared for publication by a team of Yale students consisting of D. Juel, J. Andreasen, T. Callan, M. Collins and R. Hock.

H. A. KENT, JR., *Jerusalem to Rome. Studies in the Book of Acts*, New Testament Studies (Grand Rapids: Baker, 1972, cloth \$3.95, paper \$2.95), 202 pp., 25 figs. Bibliography. LCN: 77-187723. ISBN: 0-8010-5313-7.

Aiming to "place the thrilling story of Acts against its historical background," this volume attempts to trace "the grand movement of the gospel" with careful attention to its crucial moments. After brief discussions on authorship, date and purpose, K works through Acts pericope by pericope. Photographs, maps and questions for discussion are integrated into the exposition. The author is dean and professor of NT and Greek at Grace Theological Seminary in Winona Lake, Indiana. Co-publisher for the volume is the Brethren Missionary Herald.

B. LINDARS, S.S.F., *The Gospel of John*, New Century Bible (Greenwood, S.C.: Attic Press, 1972, \$16.95; London: Oliphants), 648 pp. Bibliography. Indexed. ISBN: 0-551-00209-3.

Noting first that the central message of the Fourth Gospel involves one's attitude to Jesus Christ, L sets forth his basic positions about Jn: the author made use of independent traditions; we do not know who the author was; he writes out of a Christian and Jewish background but in a way which can appeal to Hellenistic seekers after truth; the date and place are difficult to determine with certainty; Greek was probably not John's first language, and he acquired it too late to gain full mastery; the Gospel had its genesis in homilies preached by John; supplementary material in successive editions disturbed the original plan; the importance of Jn lies in its capacity for bringing to expression to inner meaning of the tradition. The main part of the work is a verse-by-verse commentary on the text of Jn.

R. S. McCONNELL, *Law and Prophecy in Matthew's Gospel. The Authority and Use of the Old Testament in the Gospel of St. Matthew*, Theologische Dissertationen, Band II (Basel: F. Reinhardt, 1969, paper 16.80 Sw. fr.), vii and 224 pp. Indexed.

In this 1964 Basel dissertation (under B. Reicke) McC first deals with the authority and use of the OT Law in Mt by examining Jesus' fulfillment of the Law, his rejection of certain elements of the Law and his significance as transformer of the Law. In the second part McC discusses the formula quotations, the OT prophetic quotations ascribed to Jesus, the expectation of the Messiah, the Suffering Servant and the Son of Man. He concludes: "According to Matthew, even as Jesus' teaching is the authoritative interpretation of the Law, so his life and ministry is the means by which Old Testament prophecy is interpreted." The author is professor of religion and philosophy at Pikeville College in Pikeville, Kentucky.

P. S. MINEAR, *Commands of Christ* (Nashville—New York: Abingdon, 1972, \$4.95), 190 pp. LCN: 72-2926. ISBN: 0-687-09113-6.

The author has chosen representative commands of Jesus, traced the use of each command by early Christian teachers as they sought to cope with successive crises in the life of their communities, and assessed the implications of each command for the basic vocation of Jesus and the ethical stance of his disciples. Among the commands discussed are "let your yes be yes," "keep it secret," "love and lend," "become last of all," "sell and give" and "watch and pray." The author is presently serving as vice rector of the Ecumenical Institute for Advanced Theological Study in Jerusalem.

J. RADERMAKERS, S.J., *Au fil de l'évangile selon saint Matthieu. 1. Texte. 2. Lecture continue* (Heverlee: Institut d'Études Théologiques, 1972, paper 390 Bel. fr.), 95 pp., 399 pp. Indexed.

These two volumes are presented to aid homilists and lay people in comprehending Mt. In the first volume a new French version of Mt is presented and arranged in such a way as to clarify the essential elements of the Gospel's structure. The second volume is not designed as a verse-by-verse commentary but rather examines each pericope as a whole in the hope of reaching Matthew's total vision. The method of structural analysis is employed to a large extent. Lists of questions on the individual chapters of Mt are included at the end of the analysis of the whole text. R is professor of Scripture at the Institut d'Études Théologiques in Eegenhoven-Louvain.

H. SCHÜRMANN, *Das Geheimnis Jesu. Versuche zur Jesusfrage*, Die Botschaft Gottes II. Neutestamentliche Reihe, Heft 28 (Leipzig: St. Benno, 1972, paper), 224 pp.

This volume brings together six previously published studies, some included in previous collections of the author's articles, all of which have been reworked. The topics discussed are the pre-Easter origins of Jesus' sayings, Jesus' symbolic actions as signs of eschatological fulfillment [§§ 15-98, 471], Jesus' understanding of his death as having saving significance [cf. § 16-796], the circle of Jesus' disciples as a sign for Israel [cf. §§ 8-88; 11-134], the hermeneutical problem of Jesus' preaching, and the relationship between ancient rules of literary style and early Christian preaching. His perception of the state of the Jesus-question, which his foreword treats, has stimulated the author thus to revise his material and to present it in this new form.

G. SCHWARZ, *Was Jesus wirklich sagte* (Munich—Vienna: Molden, 1971, paper), 208 pp. Bibliography. Indexed.

After a brief survey of past interpretations about Jesus and a consideration of what we know about him, S discusses the historical-critical method and examines the Fourth Gospel's picture of Jesus. Then he turns his attention to topics such as miracles, the Law, the person of Jesus, the kingdom of God, the Father, the Trinity, and death and resurrection. Schwarz is also the author of *Was Augustinus wirklich sagte* (1969).

Sourcebook of Texts for the Comparative Study of the Gospels. Literature of the Hellenistic and Roman period illuminating the milieu and character of the Gospels, ed. D. R. Cartlidge and D. L. Dungan, Sources for Biblical Study 1 (2nd ed., rev. and augmented; Missoula, Mont.: Society of Biblical Literature, 1972, paper \$3.75), vi and 285 pp. Bibliography. LCN: 72-88435.

Designed especially for the history-of-religions study of the Gospels, this sourcebook is a collection of relevant texts from various ancient sources presented in new English translations. The first part includes excerpts and fragments illustrating specific oral and literary forms, as well as biographical motifs and narrative conventions, taken from the literatures of many different national and religious traditions. The second part contains whole writings (*Gospel of Thomas*, *Gospel of Philip*, *Gospel of Peter*, *Acts of Thomas*, Philostratus' *Life of Apollonius of Tyana* and Philo's *Life of Moses*) to enable the student to focus on the question of genre.

D. L. TIEDE, *The Charismatic Figure as Miracle Worker*, Dissertation Series 1 (Missoula, Mont.: Society of Biblical Literature, 1972, paper \$2.50), vi and 324 pp. Bibliography. LCN: 72-87359.

A 1970 Harvard doctoral dissertation under H. Koester, this study first approaches the general problem of the "divine wise man" with discussions of aretalogies, Pythagorean divine men, the ideal wise man after Socrates, the divine wise men of the philosophical schools and the divine Hercules. The second major section deals with images of Moses in Hellenistic Judaism (Philo, Eupolemus, Aristobulus, Artapanus, Ben Sira, Pseudo-Philo, Qumran, *Assumption of Moses* and Josephus). The final section is concerned with the applicability of the "divine man" image to Jesus in the Gospels. Texts and translations from Apollonius the Paradoxographer and Artapanus are also included. The author now teaches at Luther Theological Seminary in St. Paul, Minn.

S. VAN TILBORG, *The Jewish Leaders in Matthew* (Leiden: Brill, 1972, 30 gld.), x and 199 pp. Bibliography. Indexed.

Accepted as a doctoral dissertation by the University of Nijmegen in 1972,

this study is intended as a contribution toward determining the situation in which Mt was composed by a study of those texts which deal with the Jewish leaders. After noting that Matthew does not create any real distinction between the various groups of leaders, the author then considers the two most important epithets—*hypokritai* and *ponēroi*. Then the description *phoneis* is studied in Mt 21:28—22:14 and 23:29-39, and the anti-Jewish tendencies of the passion narrative are examined in detail. The last two chapters contrast the disciples of Jesus and the crowds with the Jewish leaders. Van T concludes that Matthew lived in a world where Judaism was no longer a serious competitor, that he was not a Jew, and that he was possibly the spokesman for the Gentile Christian community of Alexandria.

F. ZINNIKER, *Probleme der sogenannten Kindheitsgeschichte bei Mattäus* (Fribourg: Paulusverlag, 1972, paper 20 Sw. fr.), 194 pp. Bibliography. Indexed.

Intended not only for NT specialists but also for pastors and catechists, this volume offers a detailed analysis of Mt 1—2. After stating his reasons for describing these chapters as the *Vorgeschichte* rather than the *Kindheitsgeschichte Jesu*, Z explores whether or not Mt 1:18—2:23 is a literary unity and then examines at length the OT fulfillment quotations in Mt. Other topics discussed are the special character of Mt 2:1-12, the appearances of the angels, and the origin and historical value of the Joseph traditions. Appendices on Mt 1:18-25, on Mk 6:3, and on Jewish betrothal and marriage customs are also included.

EPISTLES—REVELATION

G. R. BEASLEY-MURRAY, *Highlights of the Book of Revelation* (Nashville: Broadman, 1972, \$2.95), vii and 86 pp. LCN: 70-189501. ISBN: 0-8054-1336-7.

An expanded version of lectures delivered at the Nationwide Bible Conference held in Dallas in 1971. The intention of this little book is to help the reader gain a better understanding of the book of Revelation. Interpreting Rev under the theme of Christian hope, B-M first offers general remarks and then treats Rev section by section. The author has been principal of Spurgeon's College, London since 1958.

R. BROCKHAUS, *Charisma und Amt. Die paulinische Charismenlehre auf dem Hintergrund der frühchristlichen Gemeindefunktionen* (Wuppertal: R. Brockhaus, 1972, paper DM 28), 260 pp. Bibliography. Indexed. ISBN: 3-7974-0042-X.

Accepted as a doctoral dissertation by the theological faculty at the Free University of Amsterdam in 1972, this work begins with a detailed review of the debate about charism and office in the early church and then examines the reports in the Pauline letters about various functionaries within the church (apostle, prophet, teacher, etc.). After a study of the word *charisma* and its use by Paul, there are detailed analyses of 1 Cor 12—14 and Rom 12:3-8. A final chapter draws out the implications of Paul's teaching on charism for ecclesiology, ethics and spirituality.

G. W. BUCHANAN, *To the Hebrews. Translation, Comment and Conclusions*, Anchor Bible 36 (Garden City, N.Y.: Doubleday, 1972, \$7), xxx and 271 pp. Indexed. LCN: 72-76127. ISBN: 0-385-02995-0.

Because he maintains that Heb "is a homiletical midrash based on Ps 110," B begins by defining some of the concepts and literary forms (e.g. midrash, florilegium, typology) considered in the commentary. The main part of the work consists of B's new translation of Heb, a verse-by-verse explanation of the translation and commentary on the work, and summaries at the end of the major sections. Only with the completion of his commentary does B draw general con-

clusions: Heb 1—12 constitutes a complete homiletical midrash similar to those in *Pesikta de Rab Kahana*; it was composed in Jerusalem before A.D. 70 by "one of the leaders of a Christian monastery in Jerusalem"; Heb 13 is a scissors-and-paste composition of collected bits of literature and may have been composed to give the homily the appearance of a letter in order to allow its admission into the canon. The author is professor of NT studies at Wesley Theological Seminary in Washington.

M. DIBELIUS, *The Pastoral Epistles*, rev. H. Conzelmann, trans. P. Buttolph and A. Yarbro, ed. H. Koester, Hermeneia (Philadelphia: Fortress, 1972, \$10), xx and 175 pp. Bibliography. Indexed. LCN: 71-157549. ISBN: 0-8006-6002-1.

Translated from the 4th edition (1966) of *Die Pastoralbriefe* in the *Handbuch zum Neuen Testament*, this volume presents a new English version of the Pastorals made by the editor but based on the exegetical decisions of D and C. The detailed commentary on 1—2 Tim and Tit is augmented by 22 excursuses on such topics as "myths and genealogies" (cf. 1 Tim 1:3), the imagery of the military service of the pious, the ideal of Christian citizenship, the laying on of hands, and the term "savior." Four appendixes offer text and translation of important passages from Isocrates, Pseudo-Isocrates, Onosander and Lucian. The bibliography includes material published after 1966, and C's own corrections and additions to the German text have been incorporated here.

G. EICHHOLZ, *Die Theologie des Paulus im Umriss* (Neukirchen-Vluyn: Neukirchener, 1972, DM 39), xiv and 322 pp. Indexed. ISBN: 3-7887-0323-7.

Conscious that Paul in all his writings (even in Rom) was responding to concrete questions rather than offering systematic presentations, the author sets as his goal a sketch of the outline of Paul's theology. After brief introductory remarks E discusses the following topics: the task of the apostle in Paul's self-understanding, man's encounter with the gospel, the Gentile as accused by God in Rom 1:18-32, the Jew as accused by God in Rom 2:1-29, Paul's Christological emphases, justification and faith, the function and limitations of the Law, the foundation of Pauline ethics, and the church and Israel according to Rom 9—11. The author, who was professor of NT and systematics at the Kirchliche Hochschule in Wuppertal, has been emeritus since 1970.

M. S. ENSLIN, *Reapproaching Paul* (Philadelphia: Westminster, 1972, \$5.95), 159 pp. LCN: 72-4941. ISBN: 0-664-20951-3.

The author of *The Ethics of Paul* (1930, 1962) seeks to present Paul not primarily as a theologian but as "a man with an unusual ability to weld groups together into lasting wholes." In assessing the historical reliability of Acts for information about Paul, E observes that Luke knew and probably used the letters of Paul as his principal source for reconstructing the activities of the man who brought the Gentile mission to reality. To develop his portrait of Paul the author traces the Apostle's career from his conversion through his missionary labors. Chapters on Paul's care for the churches and on his gospel prepare for a final evaluation of his influence and importance.

O. HAAS, *Paulus der Missionar. Ziel, Grundsätze und Methoden der Missionstätigkeit des Apostels Paulus nach seinen eigenen Aussagen*, Münsterschwarzacher Studien, Band 11 (Münsterschwarzach: Vier-Türme-Verlag, 1971, paper DM 20.40), ix and 132 pp. Bibliography. Indexed. ISBN: 3-87868-004-X.

This dissertation, which was accepted for the licentiate at Würzburg in 1960, first examines the missionary vocation of the apostle Paul and then discusses the goals of his missionary activity. Parts of these two sections appeared in 1962 and

1964 in a revised form in the *Zeitschrift für Missionswissenschaft und Religionswissenschaft*. The other major parts of the volume are concerned with the fundamental principles and the methods of the Pauline mission. The author is now abbot of the Benedictine mission abbey at Waegwan in South Korea.

J. HAINZ, *Ekklesia. Strukturen paulinischer Gemeinde-Theologie und Gemeinde-Ordnung*, Biblische Untersuchungen, Band 9 (Regensburg: Pustet, 1972, paper DM 64), 400 pp. Bibliography. Indexed. ISBN: 3-7917-0343-9.

A 1970 dissertation at Munich directed by O. Kuss, this study first surveys Paul's letters for information regarding his views on ecclesiology and church order. The topics discussed are the elements of community life (1 Thes), the apostle's influence on the life of his communities (1 Cor), Paul's struggle to maintain the independence of his gospel, apostleship and mission (Gal), the dispute over apostleship (2 Cor), the Pauline *apostolē eis ta ethnē* (Rom), the apostolic freedom to command and its use (Phlm), and the apostle's concern for the community and its concern for him. In the second half H discusses in systematic fashion the community as *ekklēsia tou theou* as well as *theou oikodomē* and *sōma christou*, community and apostle, the successors of the apostles, the criteria of service in the church, the eschatological community as filled with the Spirit, the structure of the Pauline communities, and the dialectic of church office.

H. H. HOBBS, *The Cosmic Drama. An Exposition of the Book of Revelation* (Waco, Tex.: Word, 1971, \$5.95), 212 pp. Bibliography. LCN: 75-160298.

In the introduction H ascribes Rev to the apostle John, who wrote it on Patmos in A.D. 95. The differences in language and style between Rev and Jn can be explained by supposing that someone in Ephesus polished the grammar of Jn while the language of Rev is John's own. The main part of H's book is a section-by-section exposition which aims to clarify the historical background in which the text was composed and the meaning of Rev for the people for whom it was written: "The message is set in symbols known to the readers but unknown to their enemies. But the message is appropriate for Christians in all ages." The author is vice president of the Baptist World Alliance and pastor of the First Baptist Church of Oklahoma City.

C. HODGE, *A Commentary on Romans* [1864], The Geneva Series of Commentaries (London: Banner of Truth Trust, 1972, £ 1.50; Carlisle, Pa.: Banner of Truth, \$5.95), vi and 458 pp. Indexed.

In 1864 H, who lectured on the Pauline epistles at Princeton Theological Seminary from 1822 to 1878, issued a 2nd edition of his commentary on Rom (originally published in 1835) in which he revised and rewrote much of the original and added in the results of more recent study. After brief remarks on matters of introduction, H presents a verse-by-verse analysis of the text and makes frequent reference to the Greek. At the end of each major section he offers summaries entitled "doctrine" (theological conclusions drawn from the text) and "remarks" (meditative and homiletical reflections).

O. HOFIUS, *Der Vorhang vor dem Thron Gottes. Eine exegetisch-religionsgeschichtliche Untersuchung zu Hebräer 6,19 f. und 10,19 f.*, Wissenschaftliche Untersuchungen zum Neuen Testament 14 (Tübingen: Mohr-Siebeck, 1972, paper DM 27), viii and 122 pp. Bibliography. Indexed. ISBN: 3-16-133671-2.

Accepted as a *Habilitationsschrift* at the Pädagogische Hochschule in Westfalen-Lippe, this volume continues the author's research on the relation between Heb and Gnosticism begun in his previous work *Katapausis* (1970). Taking as his starting point those passages (Heb 6:19-20 and 10:19-20) which speak of the

curtain before the throne of the Lord, H discusses in his three major chapters the motif of the heavenly curtain in Judaism, Gnosticism and Heb. He concludes that in these passages the author of Heb draws upon the Merkabah mysticism of Judaism and that the Christological acceptance of this theme is his own work.

R. LEIGHTON, *Commentary on First Peter* [1853], Kregel Reprint Library (Grand Rapids: Kregel, 1972, \$8.95), 511 pp. LCN: 74-165058. ISBN: 0-8254-3103-4.

Formerly published as *A Practical Commentary on the First Epistle of St. Peter*, this is the work of a leading figure of the 17th century (1611-1684) who was principal and professor of divinity at Edinburgh, bishop of Dunblane and finally archbishop of Glasgow. The commentary makes frequent reference to the Greek text of 1 Pet and provides a detailed theological and homiletical exposition.

Lettere dalla prigionia. Filippesi, Colossesi, Efesini, Filemone, trans. E. Peretto, Nuovissima Versione della Bibbia dai Testi Originali 41 (Rome: Paoline, 1972, paper 950 L), 271 pp. Bibliographies.

This new translation and commentary on the Captivity Epistles contains a general introduction that treats place of composition, authenticity, and common elements shared among the epistles. The verse-by-verse commentary is preceded by an individual introduction discussing content, unity, date of composition, and authorship. Brief textual annotations are also included.

M. L. LOANE, *Three Letters from Prison. Studies in Ephesians, Colossians and Philemon* (Waco, Tex.: Word, 1972, \$4.95), 157 pp. Bibliography. LCN: 79-160300.

The fundamental unifying factor of the three letters, L maintains, is that they were all written at the same time during the same imprisonment. The author, who is archbishop of Sydney, chooses a key text from each chapter (Phlm, however, is treated in full) and attempts to expound it in such a way as to bring out its meaning in full force and detail. The passages chosen are Eph 1:13-14; 2:4-9; 3:14-21; 4:29-32; 5:15-21; 6:10-18; Col 1:9, 12-18; 2:8-15; 3:5-11 and 4:1-6. The aim behind these expositions is "to open a window of understanding into the doctrinal and pastoral situation in the apostolic churches."

M. MIGUÉNS, O.F.M., *El Pecado que Entró en el Mundo (Reflexiones sobre Rom. 5, 12-14)*, Studii Biblici Franciscani Analecta 5 (Jerusalem: Franciscan Printing Press, 1972, paper), 138 pp. Bibliography.

After situating Rom 5:12-14 in its theological context, M discusses themes such as Adam and human solidarity, sin and its tyranny, the universality of sin, and the entry of death through sin. The author investigates the meaning of the sin that "came into the world," its nature, and the sense of the statement that "all men sinned." Finally he treats the meaning of death, which came through this sin.

J. C. O'NEILL, *The Recovery of Paul's Letter to the Galatians* (London: S.P.C.K., 1972, £ 2.60), viii and 87 pp. Bibliography. ISBN: 281-02678-5.

Attempting to show that Paul's original letter to the Galatians "has been both glossed and interpolated, though rarely altered," the author first reviews the grounds for reviving this hypothesis and then offers a select list of modern books and articles on Gal. The main part of the study consists of detailed discussions of the reasons why specific words and passages can be omitted as additions to Paul's text. A summary of Paul's original letter along with a brief chapter on methodology concludes the volume. O'N is professor of NT at Westminster and Cheshunt Colleges, Cambridge.

J. PATHRAPANKAL, *Metanoia Faith Covenant. A Study in Pauline Theology*, Dharmaram College Studies No. 8 (Bangalore: Dharmaram Publications, 1971, cloth Rs. 17 or \$4, paper Rs. 14 or \$3.50), xv and 327 pp. Bibliography. Indexed.

As a way of understanding Pauline theology, P attempts to see the meaning of Paul's idea of faith in its relation to the biblical concept of *metanoia*. After philological and thematic studies of faith and *metanoia* in the OT and NT, the major part of the work is given over to Paul's theological synthesis of the two notions. *Metanoia* as it is used in the Pauline discourses of Acts and in the Pauline epistles is analyzed in detail. Then the general topic is developed under these headings: the Christ-event and the new covenant, the Christ-event and Christian faith, baptism as the realization of *metanoia* and faith, and the significance of *metanoia* and faith in the new covenant.

E. PERETTO, *La lettera ai Romani cc. 1—8 nell'Adversus Haereses d'Ireneo*, Quaderni di "Vetera Christianorum" 6 (Bari: Istituto di Letteratura Cristiana Antica, Università di Bari, 1971, paper), 262 pp. Bibliography. Indexed.

A bibliography of sources, ancient Christian writers and modern authors prefaces the work. After dealing with research on Irenaeus, especially in regard to sources and methods, P studies the various citations of Rom 1—8 in Irenaeus and their introductory formulae. He then investigates Irenaeus' method of citation and the relation between the Latin and Greek texts of Irenaeus. The volume ends with a special study of Rom 1—8 in the *Adversus Haereses*. The author is professor of exegesis at the Marianum in Rome. The present volume was originally submitted as a doctoral dissertation to the Pontifical Biblical Institute.

W. S. PLUMER, *Commentary on Romans* [1870], Kregel Reprint Library (Grand Rapids: Kregel, 1972, \$8.95), 646 pp. LCN: 73-155251. ISBN: 0-8254-3501-3.

Written by a 19th-century American exegete, this work first appeared under the title *Commentary on Paul's Epistle to the Romans with an Introduction on the Life, Times, Writings and Character of Paul*. In his 25-page introduction P states that one of his aims in writing this commentary was to make available for his generation the findings and insights of past commentators. The main part of the book is a detailed analysis of the text of Rom along with sections devoted to "doctrinal and practical remarks."

F. RIENECKER, *Der Brief des Paulus an die Epheser*, Wuppertaler Studienbibel (3rd ed.; Wuppertal: R. Brockhaus, 1971, cloth DM 19.80, paper 13.80), 259 pp. ISBN: 3-417-00269-9 (cloth), 3-417-00270-2 (paper).

In his introduction R emphasizes the importance of Eph and reviews various hypotheses about place and date of composition (Caesarea, Rome, Ephesus) and about destination (Ephesus, Laodicea, encyclical letter). The main part of the work consists of a detailed exegesis of the text.

C. J. ROETZEL, *Judgement in the Community. A Study of the Relationship Between Eschatology and Ecclesiology in Paul* (Leiden: Brill, 1972, 50 gld.), x and 208 pp. Bibliography. Indexed. ISBN: 90-04-03409-9.

In this revision of his Duke University doctoral dissertation, R notes that past discussion of judgment in Paul's letters has generally been polarized, concentrated around Roman Catholic and Protestant theological positions concerning justification by faith. In an effort to overcome this impasse, R first analyzes judgment in the prophets, the apocalyptic writings, the Qumran scrolls and the rabbinic materials. Then he studies judgment terminology, the judgment form and judgment themes in Paul [cf. § 14-582]. A fourth chapter examines those passages

in Paul which treat the judging church and also considers Paul's teaching on the church under judgment. By way of conclusion R observes that the background of Paul's judgment outlook lies in Jewish apocalyptic thought but his Christocentric emphasis distinguishes his outlook from that of his background. R teaches at Macalester College.

H. SCHLIER, *Nun aber bleiben diese Drei. Grundriss des christlichen Lebensvollzuges*, Kriterien 25 (Einsiedeln: Johannes, 1971, paper 7 Sw. fr.), 88 pp.

After brief comments on various Pauline texts in which members of the faith-hope-love triad appear, the Pauline teaching on each member is presented. Under "faith" topics such as the primacy of faith, faith and obedience, and the fruit of faith are discussed. Under "hope" matters such as the goal of hope, judgment and hope, and hope and joy are treated. Finally, under "love" themes such as faith and love, the Spirit and the gospel, and brotherly love are handled.

Theologische Dissertationen (Basel: F. Reinhardt).

7. I. I. FRIESEN, *The Glory of the Ministry of Jesus Christ Illustrated by a Study of 2 Cor. 2:14-3:18* (1971, paper 16.80 Sw. fr.), 171 pp. Bibliography. Indexed.

8. M. KWIRAN, *The Resurrection of the Dead. Exegesis of 1 Cor 15 in German Protestant Theology from F. C. Baur to W. Künneth* (1972, paper 28.80 Sw. fr.), 398 pp. Bibliography. Indexed.

Friesen's 1971 Basel dissertation aims to prove that in 2 Cor 2:14—3:18 Paul replies to the attacks on his apostleship by relating his ministry to the glory of God as seen in the OT. His office is a glorification of God, into whose service he has been called. To support this basic thesis, F first studies *doxa* in the OT, NT, Qumran writings and Philo, and then presents a detailed analysis of the 2 Cor passage with particular emphasis on the veil and the *doxa* of God in relation to Israel and the church (3:13-18).

Kwiran's revised dissertation, originally submitted to the faculty of theology at Basel in 1968, sketches the history of the exegesis of 1 Cor 15 in the writings of influential German Protestant theologians, including F. C. Baur, D. F. Strauss, A. Ritschl, H. J. Holtzmann, J. C. K. von Hofmann, B. Weiss, A. Schlatter, O. Pfleiderer, J. Weiss, A. Schweitzer, K. Barth, R. Bultmann and W. Künneth. The study concludes by stating the two questions which need to be answered by our generation: (1) Is the resurrection a historical event or simply an expression that not all had its end with the cross? (2) Has "an entirely new-creation existence" entered in with the resurrection of Jesus?

W. TRILLING, *Untersuchungen zum zweiten Thessalonicherbrief*, Erfurter Theologische Studien, Band 27 (Leipzig: St. Benno, 1972, paper MDN 19.50), 176 pp. Bibliography. Indexed.

The author of *Das wahre Israel* (1959) first reviews the controversy about the Pauline authorship of 2 Thes and then compares its literary style with that of the certainly authentic Pauline writings. These considerations are followed by a form-critical analysis of 2 Thes and a treatment of its theology. A discussion of pseudonymous publication in antiquity prepares the way for T's conclusions: 2 Thes is a general apostolic exhortation; the close literary relationship between 1 and 2 Thes is the strongest argument for the inauthenticity of 2 Thes; 2 Thes is a NT pseudepigraph.

A. P. VAN SCHAİK, *De Openbaring van Johannes*, Het Nieuwe Testament (Roermond: Romen, 1971, paper 32 gld.), xxiv and 263 pp. Bibliography. ISBN: 90-228-5080-3.

In addition to a twenty-page introduction and five-page bibliography, the

author offers a new translation of Rev together with verse-by-verse comments and six excursuses (on the seven messages of Rev 2—3, the “victory” in 5:5, the apocalyptic plagues in chap. 6, the figure of the Lamb, the Antichrist, and the thousand-year reign).

H.-D. WENDLAND, *Vom Leben und Handeln der Christen. Eine Betrachtung zu Römer 6* (Stuttgart: Calwer, 1972, paper DM 7.50), 72 pp. ISBN: 3-7668-0392-1.

Taking Rom 6 as the key to the whole letter and, in fact, to all of Christian life, W presents considerations on the following topics encountered in the passage: righteousness, life, man with his body and its members, “with Christ” and “in Christ,” command and admonition, Christian realization, and the relevance of Paul’s ethic.

J. L. WHITE, *The Form and Structure of the Official Petition: A Study in Greek Epistolography*, Dissertation Series 5 (Missoula, Mont.: Society of Biblical Literature, 1972, paper \$2.50), xii and 196 pp., 5 tables. Bibliography. LCN: 72-87889.

This 1968 Vanderbilt M.A. thesis (under R. W. Funk) seeks to establish the structure and form of the type of Hellenistic letter called the official petition. After isolating the fundamental structure (opening, background, request, closing), W examines the overt differences between petitions from different periods. The third chapter analyzes the request in terms of underlying structure and in terms of formulaic differences in various periods. The final chapter assesses the extent to which this whole study lays a methodological basis for further investigation of the Greek letter form. More than half the volume is given over to 71 letters of petition with Greek text and English translation on facing pages. The author now teaches at the Missouri School of Religion, Columbia, Mo.

BIBLICAL THEOLOGY

M. ASHCRAFT, *Rudolf Bultmann, Makers of the Modern Theological Mind* (Waco, Tex.: Word, 1972, \$3.95), 123 pp. Bibliography. LCN: 74-188059.

This study seeks to summarize Bultmann’s thought in terms of the major emphases of his whole work. After a brief biographical sketch there are chapters on Bultmann’s understanding of man and his concept of existence, his understanding of history, the problem of the historical Jesus, demythologizing and existentialist interpretation, existential speaking of God, the Christ-event as ground of faith, existence prior to faith, and life in faith. There is also a concluding assessment of the strengths and weaknesses in Bultmann’s thought. Ashcraft is now professor and chairman of the theology department at Midwestern Baptist Theological Seminary in Kansas City.

W. A. BEARDSLEE, *A House for Hope. A Study in Process and Biblical Thought* (Philadelphia: Westminster, 1972, \$5.95), 192 pp. LCN: 75-181724. ISBN: 0-664-20931-9.

Written by a well-known NT scholar who is also chairman of the department of religion at Emory University, “this book explores what hope can be in a perspective that draws on both modern process philosophy and the insights and way of life known in Christian faith.” In the first part, under the general heading “hope and God,” B discusses sex, the creative act, and the infinite. In the second part under the heading “hope and Christian faith” he deals with secularization, eschatological expectation [cf. § 15-983], participation in the future, eternal life, and the figure of Christ. An appendix on A. N. Whitehead’s terminology is also included.

G. C. BERKOUWER, *The Return of Christ*, trans. J. Van Oosterom, ed. M. J. Van Elderen, *Studies in Dogmatics* (Grand Rapids: Eerdmans, 1972, \$9.95), 477 pp. Indexed. LCN: 66-27410.

Translated from the two-volume *De Wederkomst van Christus* (1961-63), this work discusses eschatology in the light of the Bible, historical theology and systematics. The major topics treated are the expectation of the future, the twofold expectation, the crisis of delay, the meaning of the "time between," the reality of the parousia, resurrection, the new earth, the signs of the times, the Antichrist, the millennium, Israel as sign, the *visio Dei*, universal reconciliation (*apokatastasis*), and the coming of the kingdom. The author is professor of systematic theology at the Free University of Amsterdam.

R. CANTALAMESSA, *La Pasqua della nostra salvezza. Le tradizioni pasquali della Bibbia e della primitiva chiesa* (Turin: Marietti, n.d., 2,200 L), 256 pp. Bibliography. Indexed.

The professor of Christian origins at the Catholic University of Milan divides his study on the Passover into two major sections: Passover in the Bible and Passover in the early church. Part one discusses the Passover traditions in the Exodus accounts and Passover in Israel's worshipping community. Part two studies the development from the kerygma to the church's liturgy. A summary of the different Eastern and Western paschal traditions prior to Nicaea is provided, as well as the theological insights of the early paschal homilies.

Christ, Faith and History. Cambridge Studies in Christology, ed. S. W. Sykes and J. P. Clayton (New York: Cambridge University Press, 1972, \$14.95), x and 303 pp. Indexed. LCN: 70-176257. ISBN: 0-521-08451-2.

A collection of 16 studies by Cambridge theologians on various aspects of Christology. The contributions of particular relevance to the NT field are those by J. A. T. Robinson on Jesus' perfection and imperfections according to the NT, C. F. D. Moule on the manhood of Jesus in the NT, G. W. H. Lampe on the Holy Spirit and the person of Christ, G. N. Stanton on the Gospel traditions and early Christological reflection, and J. C. O'Neill on the resurrection as a historical question.

O. MERK, *Biblische Theologie des Neuen Testaments in ihrer Anfangszeit. Ihre methodischen Probleme bei Johann Philipp Gabler und Georg Lorenz Bauer und deren Nachwirkungen*, Marburger Theologische Studien 9 (Marburg: Elwert, 1972, DM 64.80), viii and 309 pp. Bibliography. Indexed. ISBN: 3-7708-0447-3.

Presented as a *Habilitationsschrift* at Marburg in 1970, this volume first describes the "prehistory" of biblical theology as a discipline and then discusses the biblical theologies of J. P. Gabler and G. L. Bauer. Rejecting the view that Bauer was Gabler's disciple, M notes that Gabler was primarily concerned with interpretation while Bauer was interested in reconstructing NT sources into a biblical theology. The last major section of the work examines the working out of the problems and perspectives of these two theologians up to the present time. A German translation of Gabler's 1787 inaugural lecture at Altdorf on the differences between biblical and dogmatic theology and a selection from W. Schröter's 1827 recollections of Gabler are also included.

A. PENNA, *Amore nella Bibbia*, *Teologia Biblica* 1 (Brescia: Paideia, 1972, paper 1,600 L), 172 pp. Bibliography. Indexed.

This first volume in a forthcoming series on the fundamental themes of biblical theology was originally written as an entry for a biblical encyclopedia

project that was subsequently abandoned. This explains the technical nature of the philological analysis of the term (in the MT, LXX and NT) in the first part of the book. Then, P takes up the general theme of "love and charity" in the various groups of writings in the OT and in the basic teachings of the NT: "God is love," love in God, "love the Lord thy God" and "love one another."

R. PESCH, *Freie Treue. Die Christen und die Ehescheidung* (Freiburg—Vienna: Herder, 1972, paper DM 11.50), 109 pp.

The first part of this study is a detailed analysis of the NT evidence on divorce and remarriage. Among the texts singled out for detailed study are Mk 10:2-12; Mt 5:31-32; 19:3-9; Lk 16:18; 1 Cor 7:10-16; Jn 8:2-11. In the second part P seeks to relate the NT data to the current controversy about divorce and remarriage with criticisms of ecclesiastical legalism and traditionalism and with an appeal to pursue the ideal of fidelity in freedom.

J. PIKAZA, O. DE M., *La Biblia y la Teología de la Historia. Tierra y promesa de Dios*, Actualidad Bíblica 28 (Madrid: Fax, 1972, 430 ptas.), 410 pp. Bibliography. Indexed.

This study stresses the biblical theme of the promise of the land rather than the theology of history strictly speaking. The treatment of this theme in the Pentateuch and the OT prophets comprises the first two parts. Next P takes up the promise of the land in the NT. A series of excursuses discusses how various NT texts formulate and interpret the promise of the land.

K. RAHNER AND W. THÜSING, *Christologie—systematisch und exegetisch. Arbeitsgrundlagen für eine interdisziplinäre Vorlesung*, Quaestiones Disputatae 55 (Freiburg—Vienna: Herder, 1972, paper DM 34), 315 pp. Bibliography. Indexed. ISBN: 3-451-02055-6.

This interdisciplinary study of Christology by a systematic theologian (K. Rahner) and a NT exegete (W. Thüsing) grows out of a joint course taught in Münster in the first semester of 1970-71. Sixty pages are devoted to R's Christology, which he develops according to the transcendental method. The theological importance of Jesus' death and resurrection for a comprehensive soteriology is stressed. Thüsing's "transcendental-dialogical" Christology is explained not by verse-by-verse exegesis but by a synthetic overview of NT themes formulated in thesis form. The particular theology of each NT writer is given special consideration.

P. SCHÜTZ ET AL., *Was heisst—"Wiederkunft Christi"? Kirche im Gespräch* (Freiburg—Vienna: Herder, 1972, paper DM 8.80), 96 pp. ISBN: 3-451-16434-5.

Originally a lecture given in May of 1971 on the occasion of S's honorary doctorate in theology at Basel and previously published in abbreviated form in *TheolZeit* 27 (6, '71), the main part of this book deals with the meaning of the "return of Christ" for modern man. Responses to S's paper by M. Löhrer, H. U. von Balthasar, E. V. Nagy and H. Ott are also included.

G. SIEGWALT, *La Loi, chemin du Salut. Étude sur la signification de la loi de l'Ancien Testament*, Bibliothèque Théologique (Neuchâtel: Delachaux & Niestlé, 1971, paper), 261 pp. Bibliography. Indexed.

The author, now professor of dogma on the Protestant faculty of the University of Strasbourg, submitted the first part of this work in 1967 as part of his doctoral thesis. He tries to resolve, on exegetical and systematic grounds, the opposition between the OT and NT ways of understanding the Law. After discussing Israel's election as the basis of the Law of the Covenant, he then

examines the NT data, the precedence of promise over Law, and the fulfillment of the promise in Christ. There is also analysis of the OT data with reference to election as creation and as salvation. The conclusions are demonstrated in an epilogue by an exegesis of Rom 9—11.

G. STRECKER, *Handlungsorientierter Glaube. Vorstudien zu einer Ethik des Neuen Testaments* (Stuttgart—Berlin: Kreuz, 1972, paper DM 6.50), 70 pp. ISBN: 3-7831-0389-4.

This volume presents the text (along with notes) of lectures delivered in September of 1971 at the Institute for Ecumenical Research in Strasbourg. After preliminary remarks on the variety of theologies within the NT canon, S discusses the relationship of faith and action in Paul and in Mt. Considerations on the ecclesiological and concrete dimensions of NT ethical thought conclude the discussion.

A. A. VAN RULER, *The Christian Church and the Old Testament*, trans. G. W. Bromiley (Grand Rapids: Eerdmans, 1971, paper \$2.45), 104 pp. Bibliography. LCN: 66-22950.

A translation of *Die christliche Kirche und das Alte Testament* (1955), "this book is an attempt to answer the question, How does the Christian church evaluate and use the Old Testament?" To deal with this vast issue the author limits himself to a discussion of three points: (1) the OT as such and its exegesis; (2) does the OT already see Christ? and (3) the necessity of the OT for the Christian church. The author, who died in 1970, was professor of dogmatic theology at Utrecht.

C. WESTERMANN, *Beginning and End in the Bible*, trans. K. Crim, Facet Books. Biblical Series 31 (Philadelphia: Fortress, 1972, paper \$1), xvii and 46 pp. Bibliography. LCN: 72-75659. ISBN: 0-8006-3071-8.

Translation of W's *Anfang und Ende in der Bibel* [NTA 14, p. 118]. The general editor of the series, J. Reumann, has added an introduction to W's work, a bibliography of his writings, and a list of other treatments of the subject of this essay.

THE WORLD OF THE NEW TESTAMENT

K. BALTZER, *The Covenant Formulary in Old Testament, Jewish, and Early Christian Writings*, trans. David E. Green (Philadelphia: Fortress, 1971, \$12), xiii and 221 pp. Bibliography. Indexed. LCN: 75-123504. ISBN: 0-8006-0040-1.

English translation of *Das Bundesformular* (2nd rev. ed., 1964). Stemming from a dissertation and *Habilitationsschrift* done at Heidelberg under the direction of G. von Rad, this form-critical essay concentrates on the covenant formulary of the OT as compared with that of Hittite treaties. The author, who is now professor of OT at the University of Munich, has added a preface to this English edition in which more recent discussion of the covenant-treaty comparison is mentioned. The second section of the present work deals with 1QS, CD, *Epistle of Barnabas*, *Didache*, 2 *Clement*, *Jubilees*, *Testaments of the Twelve Patriarchs*, and the liturgical-homiletical context of the covenant formulary in early Christian and contemporary Jewish life. A summary chapter includes a one-page synopsis of the formulary's development, and there is a supplement of treaty materials, as well as a 19-page bibliography.

P. COMPAGNONI, *Terra Santa* (Jerusalem: Franciscan Printing Press, n.d., paper; Milan: L'Opera Italiana Pellegrinaggi Paolini), 302 pp. Illustrated. Bibliography.

These "notes of a pilgrim" aim at providing today's pilgrims with meditations on the mysteries, information on various sites, and an ecumenical understanding

of the religions and churches of the Holy Land. Included are bibliographies on ecumenism, the Oriental churches, and non-Christian religions.

S. DARIS, *Il lessico latino nel greco d'Egitto*, Papyrologica Castroctaviana. *Studia et textus* 3 (Barcelona: Papyrologica Castroctaviana, 1971, paper 4,500 L or \$7.50), 120 pp.

This lexicon of Latin-derived Greek used in Greco-Roman Egypt is based almost entirely on papyri. Personal, geographical, and topographical names, as well as the names of months and their derivatives, have not been included. Each entry lists the Greek word, its Latin equivalent, and the various occurrences in chronological order. The introduction to the volume includes a brief treatment of phonetics and morphology. A one-page appendix lists some Latin words whose Greek forms are not readily evident (e.g. *amictorium/leptamiktōrion*). The Pontifical Biblical Institute in Rome distributes the book.

Ex orbe religionum. Studia Geo Widengren XXIV mense Apr. MCMLXXII quod die lustra tredecim feliciter explevit oblata ab collegis, discipulis, amicis, collegae magistro amico congratulantibus. Pars prior, *Studies in the History of Religion (Supplements to Numen)* XXI (Leiden: Brill, 1972, 120 gld.); vii and 479 pp., 13 plates.

This initial volume of the Widengren *Festschrift* is in five sections. The first contains studies on various facets of the ancient Near East by C. J. Bleeker, S. G. F. Brandon, H. te Velde, J. Zandee, A. Kragerud, M. Leibovici, A. Salonen, Å. W. Sjöberg, F. Rundgren and J. G. Griffiths. The second part encompasses both ancient Judaism and early Christianity, with essays by W. H. Brownlee, B. Erling, D. N. Freedman, W. H. Schmidt, M. Smith, J. P. Asmussen, A. Caquot, J. Daniélou (on 5 *Esdras* and Latin Jewish Christianity of the 2nd century), D. Flusser (on a quotation from the Ghathas in a Christian Sibylline oracle), J. Goldin (on Torah education), A. Hultgård (on the universalism of the *Testaments of the Twelve*), O. Löfgren (on an Ethiopic magical text, *The Mirror of Solomon*), J. Neusner (on Josephus' treatment of the Pharisees). C. O. Nordström, M. Philonenko (on an echo of Asoka in Jas), and H. Riesenfeld (on the background to the Johannine Paraclete). The third section has five studies on Greco-Roman antiquity by U. Bianchi, H. L. Jansen, A. Brelich, G. Dumézil, and D. Sabbatucci. The fourth section, called "Studia hellenistica syncretistica," includes articles by G. W. Ahlström, J. Bergman, H. D. Betz, H. J. W. Drijvers, and M. Simon. The final section contains nine articles on Gnosticism: A. Böhlig on Gnostic types and Gnostic texts, C. Colpe on ethical formulations among Arabic Manichaeans, J. Frickel on Gen 1:26 in Gnostic interpretation, R. N. Frye on the Cologne Greek codex about Mani, R. M. Grant on Manichaeans and Christians in the 3rd and early 4th centuries, R. Haardt on *Gospel of Philip* 132.10, M. Krause on hitherto unpublished Nag Hammadi texts and their comments on the OT, B. A. Pearson on Jewish haggadic tradition in the *Testimony of Truth* from Nag Hammadi, and G. MacRae on a tractate concerning the soul in Nag Hammadi Codex VI. A second volume of the *Festschrift* will include essays on Indian, Buddhist, Iranian, and Islamic studies and on other aspects of the history and phenomenology of religions. A bibliography of the honoree's writings will also be included.

Das frühe Christentum im römischen Staat, ed. R. Klein, *Wege der Forschung*, Band CCLXVII (Darmstadt: Wissenschaftliche Buchgesellschaft, 1971, DM 54.90), xxxiv and 490 pp., 17 plates, 1 folding chart. Bibliography. ISBN: 3-534-04919-5.

Fifteen studies previously published separately between 1922 and 1964 in

various languages now appear in a single German volume. The articles of relevance to NT backgrounds include W. Weber on the letters between Pliny and Trajan concerning the Christians, M. Dibelius on Rome and the Christians in the 1st century, J. W. P. Borleffs as well as J. Zeiller on the *Institutum Neronianum*, A. Wlosok on the legal grounds for the persecution of Christians in the 1st and 2nd centuries, L. Koep on the conflict between confessing the emperor and confessing Christ, and M. Guarducci on the excavations under St. Peter's in Rome. The editor offers a general introduction and bibliographical suggestions.

Griechische religiöse Gedichte der ersten nachchristlichen Jahrhunderte, ed. T. Wolbergs. Band 1: *Psalmen und Hymnen der Gnosis und des frühen Christentums*, Beiträge zur klassischen Philologie, Heft 40 (Meisenheim: Hain, 1971, paper DM 32.20), xi and 135 pp. ISBN: 3-445-00846-9.

The first section presents eight short poems in Greek text with critical notes. Four are Gnostic hymns preserved by Hippolytus (*Refutatio* 6.37.7; 5.10.2; 5.9.8; 5.9.9) while the remaining four are Christian (Clement of Alexandria's *Paedagogus* 3.101.3, *P. Oxy.* 1786, *P. Berol.* 8299 and *P. Amh.* 1.23-28). The second section consists of detailed explications of each hymn in which W offers bibliographical information, verse-by-verse commentary and general considerations. This is part of a dissertation presented to the faculty of philosophy at Regensburg in 1970. The other part of that dissertation contains texts of 16 pagan hymns with commentaries on each; it is yet to be published.

E. JANSSEN, *Das Gottesvolk und seine Geschichte. Geschichtsbild und Selbstverständnis im palästinensischen Schrifttum von Jesus Sirach bis Jehuda ha-Nasi* (Neukirchen-Vluyn: Neukirchener, 1971, DM 36), 212 pp. Bibliography. Indexed. ISBN: 3-7887-0284-2.

Taking as his starting-point D. Rössler's contention in *Gesetz und Geschichte* (2nd ed., 1962) that only apocalyptic circles in Judaism developed a notion of history, J examines the understanding of history in Sir 44—50, 1 Macc, apocalyptic writings (Dan, 1 Enoch, *Apocalypse of Abraham*, 4 Ezra and 2 Baruch), *Assumption of Moses* and the *Damascus Document*. The longest section of the book is devoted to the understanding of history in the rabbinic writings, and the material is arranged under major figures such as Yohanan ben Zakkai, Eleazar ben Hyrcanus, Joshua ben Hananiah, Akiba, Meir, Simeon ben Johai and Judah the Prince. The author, who has been pastor in Lübeck since 1961 and holds a teaching post in Jewish studies at Hamburg, concludes that in Judaism between 200 B.C. and A.D. 200 there was a variety of notions about history.

C. P. JONES, *Plutarch and Rome* (New York: Oxford University Press, 1971, \$9.50), xiii and 158 pp. Bibliography. Indexed. ISBN: 0-19-814363-X.

The development of a thesis prepared in the classics department at Harvard, this work first reviews the evidence for Plutarch's life and career and then examines those of his writings which reveal his attitude to Rome, as far as possible in order of composition. Particular attention is accorded to the *Parallel Lives*. The aim is to place Plutarch clearly against his background, the Roman Empire of the Flavians and their successors. Jones concludes that Plutarch's attitude to Rome is both Greek and Roman: "Greek, in that he saw himself as a Greek by birth and language, Roman, in that his interests and sympathies are bound up with the empire."

W. S. LASOR, *The Dead Sea Scrolls and the New Testament* (Grand Rapids: Eerdmans, 1972, paper \$3.95), 281 pp. Bibliography. Indexed. LCN: 67-28372. ISBN: 0-8028-1114-0.

In an effort to clarify the relationship between the Qumran writings and the

NT, the compiler of the *Bibliography of the Dead Sea Scrolls 1948-1957* first describes how the scrolls were discovered and then examines themes such as community, penitence, the doctrine of man, eschatology, and the Teacher of Righteousness. The second half of the book is a detailed comparison of the scrolls and various aspects of NT thought: John the Baptist; the early church; the Pauline writings; Heb; the Johannine writings; and the life, teachings and redemptive work of Jesus Christ. The author, who is professor of OT at Fuller Theological Seminary, concludes that, while both the Qumran Scrolls and the NT arose from sectarian movements in Judaism under the influence of eschatological expectations, the "two bodies of material are moving in different orbits" and "the orbits simply do not intersect."

M. McNAMARA, M.S.C. *Targum and Testament. Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament* (Grand Rapids: Eerdmans, 1972, paper \$3.45), 227 pp. Indexed. ISBN: 0-8028-1487-5.

Paperback edition of McN's general introduction to Targumic studies [*NTA* 16, p. 386].

G. MUSSIES, *Dio Chrysostom and the New Testament*, *Studia ad Corpus Hellenisticum Novi Testamenti*, Vol. II (Leiden: Brill, 1972, 120 gld.), xii and 257 pp. Indexed. ISBN: 90-04-03405-6.

The present volume is a compilation of passages taken from Dio Chrysostom which in M's opinion "run somehow parallel to or shed light on important words, passages or larger portions of the canonical New Testament." After a brief sketch of Dio's life and importance, the main part consists of the Greek NT text and possible parallels from Dio in Greek supplemented by very brief explanatory notes in English. So, for example, for Mt 1:20 we have the NT text and then three texts from Dio designed to shed light on *onar* and a fourth text concerning the role of the *aggelos*. Indexes are supplied to NT passages, passages in Dio, parallels from Dio also in Wettstein, and quotations from the OT and other sources. The volume is part of the project centered at Utrecht and Claremont whose ultimate purpose is an enlarged and revised edition of the Greek and Latin parts of J. J. Wettstein's *Novum Testamentum Graecum* (1751).

G. W. E. NICKELSBURG, JR., *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism*, *Harvard Theological Studies XXVI* (Cambridge, Mass.: Harvard University Press, 1972, paper \$3), 202 pp. Bibliography. Indexed. LCN: 72-89143.

A revision of a doctoral dissertation submitted to the NT faculty at Harvard Divinity School in 1967, this study intends to provide exegetical analyses of those intertestamental texts which deal with resurrection, immortality and eternal life. Among the many texts examined in detail are Dan 12:1-3; Wis 2; 4-5; 2 Macc 7; 1 *Enoch* 94-104; 1 *QH* 3.19-23 and 11.3-14; and 1 *QS* 3.13-4.26. In each instance N is concerned with the situations and problems which called for such answers as resurrection, immortality, and eternal life and with the specific functions of those answers. He concludes that these beliefs were carried mainly within the framework of three forms: the story of the righteous man, the judgment scene and the two-ways theology. There is also a brief appendix on the presuppositions of O. Cullmann's 1965 essay on immortality and resurrection.

A. D. Nock, *Essays on Religion and the Ancient World*, 2 vols., ed. Z. Stewart (Cambridge, Mass.: Harvard University Press, 1972, \$35; Oxford: Clarendon Press), pp. i-xvii and 1-515, 1 plate; pp. i-xvii, 516-1029. Bibliography. Indexed. LCN: 74-135192. ISBN: 0-674-26725-7.

A substantial selection of the late Professor Nock's most important essays and

reviews published between 1925 and 1964. There are 58 major items along with 3 pages of *obiter dicta* on various matters, a bibliography listing 414 of N's publications, an index of cross-references to N's own works, an alphabetical (by author) list of his book reviews as well as indexes of names and subjects, of texts emended or interpreted, and of modern authors. Among the many topics of interest to NT scholars are the diatribe form in the *Hermetica*, the Greco-Roman beliefs of the Empire, early Gentile Christianity and its Hellenistic background, the ruler cult, cremation and burial in the Roman Empire, Paul and the *magos* in Acts 13:6-12, the vocabulary of the NT, the milieu of Gnosticism, the question of Jewish mysteries, the Greeks and the Magi, tomb violations and pontifical law, ruler-worship and syncretism, Christianity and classical culture, *sotēr* and *euergētēs*, Hellenistic mysteries and Christian sacraments, M. Dibelius's understanding of Acts, E. R. Goodenough's work on religious symbols and symbolism, the Son of God in Pauline and Hellenistic thought [§ 6-1019r], Gnosticism [§ 9-1122], and *isopoliteia* and the Jews. The editor of the volumes is professor of Greek and Latin at Harvard.

The Old Testament in Syriac According to the Peshitta Version. Edited on Behalf of the International Organization for the Study of the Old Testament by the Peshitta Institute, Leiden. General Preface and Part IV, fascicle 6: Canticles or Odes, Prayer of Manasseh, Apocryphal Psalms, Psalms of Solomon, Tobit, 1(3) Esdras (Leiden: Brill, 1972, 96 gld.), xxiii pp., xvi and 35 pp., vii and 9 pp., x and 12 pp., vi and 27 pp., xiv and 55 pp., xix and 53 pp. Indexed. ISBN: 90-04-03469-2.

The general preface states the aims and guidelines of the whole project. Since the reconstruction of "the original" OT Peshitta would be premature, the editors will reproduce as faithfully as possible 7a1 (= Milan, Ambrosian Library, MS B. 21 Inferiore) where possible. The first critical apparatus will include the original reading of the basic text where the text finally adopted departs from it as well as a record of illegible, lost, erased and damaged words along with corrections by later hands. Between the upper and lower apparatus, particulars about the availability and/or state of preservation of the MSS collated for the second apparatus are given. The second apparatus will consist "of variants, in principle recorded in *negative* form only, of all the MSS that are chosen for the edition." P. A. H. de Boer and W. Baars are general editors for the whole series. These conventions are applied in what is the first fascicle of the complete edition to be published. The *Canticles* or *Odes* from the OT are edited by H. Schneider, the *Prayer of Manasseh* by W. Baars and H. Schneider, the *Apocryphal Psalms* and the *Psalms of Solomon* by W. Baars, *Tobit* by J. C. H. Lebram, and *1(3) Esdras* by W. Baars and J. C. H. Lebram. Each document has its own indexes of proper names and orthographic practices.

W. RORDORF, *Sabbat und Sonntag in der Alten Kirche*, Traditio Christiana, Band II (Zürich: Theologischer Verlag, 1972, 38 Sw. fr.), xxix and 256 pp. Bibliography. Indexed. ISBN: 3-290-14402-X.

The author of *Der Sonntag* (1962), who is professor of early church history and patristics at Neuchâtel, first offers a brief introduction to early Christian views of the Sabbath and of Sunday. The main part of the book is a collection of 150 texts arranged in chronological order from the NT through Isidore of Seville under the general headings *Sabbat* and *Sonntag*. The texts are presented in their original languages (Greek or Latin) and in German translation on facing pages. Brief notes are also provided.

A. ROULLET, *The Egyptian and Egyptianizing Monuments of Imperial Rome*, Études préliminaires aux religions orientales dans l'Empire romain 20 (Leiden: Brill, 1972, 160 gld.), xv and 184 pp., 230 plates, 5 folding plans. Indexed. ISBN: 90-04-03410-2.

In an effort to bring together systematically the Egyptian and Egyptianizing monuments of imperial Rome, R presents a *catalogue raisonné* which takes into consideration the site of the object's discovery or the date at which it was noticed at Rome as well as the object's style. By way of introduction the author first sketches the historical conditions under which these monuments were brought to Rome or copied there, and then she describes their type and style along with their settings in Imperial Rome. She notes that "the Egyptian antiquities listed here were taken to Europe mainly for religious purposes. Then, copied and plagiarized, they remained famous, but soon ceased to be understood." The second half of the book is devoted to photographs of the monuments listed in the catalogue.

H. SCHRECKENBERG, *Die Flavius-Josephus-Tradition in Antike und Mittelalter*, Arbeiten zur Literatur und Geschichte des hellenistischen Judentums V (Leiden: Brill, 1972, 72 gld.), xv and 215 pp. Indexed. ISBN: 90-04-03418-8.

Designed as a contribution toward the eventual preparation of a new edition of Josephus, this volume by the compiler of the *Bibliographie zu Flavius Josephus* first assesses the editions of the past, especially that of B. Niese. Then S offers a list of all known Josephus MSS in alphabetical order by place; each item is described briefly, and relevant bibliographical information is provided. This is followed by discussions of the *editio princeps*, the 3rd-century Vienna papyrus, the ancient translations, Josephus' sources and parallels to his works. A large part of the book is a century-by-century (1st to 16th) listing of summaries, citations, borrowings, allusions and reminiscences. Observations on the history of the text's transmission and an index of witnesses arranged according to the book and paragraph of Josephus' writings conclude the volume.

Septuagint and Cognate Studies (Missoula, Mont.: Society of Biblical Literature, 1972, paper \$2.50).

1. *Septuagintal Lexicography*, ed. R. A. Kraft, 183 pp. Indexed. LCN: 72-85117.
2. *International Organization for Septuagint and Cognate Studies and the Society of Biblical Literature Pseudepigrapha Seminar. 1972 Proceedings*, ed. R. A. Kraft, iv and 245 pp.

Septuagintal Lexicography gathers together materials (some previously unpublished) judged to be useful in soliciting "as much reliable advice as possible as to how best to plan for and prepare a lexicon of Jewish translation Greek (or, as some would prefer, a lexicon of 'Septuagintal' Greek)." After brief papers by R. A. Kraft, J. E. Gates, W. Baars and C. T. Fritsch on the need for such a lexicon, five short papers by Kraft (two), S. P. Brock (along with J. A. L. Lee), W. Eisenbeis, and J. W. Wevers are concerned with concrete proposals and suggested operating procedures. Then eight articles (four by M. L. Margolis, two by H. S. Gehman, one two-part study by G. B. Caird, one by Kraft) are included to illustrate approaches to LXX lexicography. In addition to the editor's concluding suggestions there are indexes of modern authors and works and of the main Greek words treated or discussed.

The second volume contains copies of four seminar papers by E. Tov, D. Barthélemy, T. Muraoka and F. M. Cross prepared for the symposium on the methodology of textual criticism in Jewish Greek Scriptures with special attention

to the problems in 1-2 Sam and 1-2 Kgs. Some of the papers of the Pseudepigrapha seminar are also included: a report of work in progress by J. H. Charlesworth, a study of the *Psalms of Solomon* in relation to the Pharisees and Essenes by R. B. Wright, and four studies on the *Testament of Abraham* by D. J. Harrington, R. B. Ward, G. W. E. Nickelsburg and A. B. Kolenkow.

Targum des Chroniques (Cod. Vat. Urb. Ebr. 1), 2 vols. I: *Introduction et traduction*, II: *Texte et glossaire*, ed. and trans. R. Le Déaut and J. Robert, *Analecta Biblica* 51 (Rome: Biblical Institute Press, 1971, paper 10,900 L or \$18), 181 pp., 2 plates; 221 pp. Bibliography. Indexed.

The colophon of Vat. Urb. Ebr. 1 indicates that this text was completed in A.D. 1294, but linguistic features and geographical details suggest that the Targum to 1—2 Chr was made in Palestine and received its final redaction in the 8th or 9th century. The remainder of the first volume presents a French translation in which departures from the Hebrew text are printed in italics. Brief notes are also provided. The second volume provides the Aramaic text as it appears in the MS with important variant readings from other MSS. The vocalization of Vat. Urb. Ebr. 1 is included. Finally, there is an Aramaic-French-English glossary which also serves as a basic vocabulary for Targumic Aramaic.

Texte zur Religion des Judentums aus Talmud und Midrasch, ed. W. Bunte. Heft 1: *Leben und Tod*. Heft 2: *Heiligung und Erwartung*. Heft 3: *Fest und Feier* (Neukirchen-Vluyn: Neukirchener, 1972, paper DM 6 each), 64 pp., 72 pp., 64 pp. Indexed. ISBN: 3-7887-0331-8 (Heft 1), 3-7887-0332-6 (Heft 2), 3-7887-0333-4 (Heft 3).

These three volumes present brief selections in unpointed Hebrew from the Mishnah, the Talmuds and other Jewish texts. Grouped according to a topical rather than chronological order, the texts deal with life and death (e.g. being a Jew, circumcision, marriage and family, death, resurrection), piety and future hope (e.g. fasting, worship, prayer, the messiah) and festivals and celebration (e.g. Sabbath, new moon, Passover, New Year). The goal of the collection is to inform its users about the fundamentals of Jewish theology and piety.

Texts and Translations, Pseudepigrapha Series (Missoula, Mont.: Society of Biblical Literature, 1972, paper).

1. *Paraleipomena Jeremiou*, ed. and trans. R. A. Kraft and A.-E. Purinton (\$1.50), iv and 49 pp. Bibliography. LCN: 72-88436.
2. *The Testament of Abraham. The Greek Recensions*, trans. M. E. Stone (\$2), viii and 89 pp. LCN: 72-88770.

The inaugural volumes of a series designed "to make available in convenient and inexpensive format ancient texts which are not easily accessible but are of importance to scholars and students of biblical literature"

After a listing of textual witnesses and an annotated bibliography arranged according to the chronological order of appearance, the editors of the *Paraleipomena Jeremiou* present an eclectic Greek text (which is described as provisional in nature) of the long form along with a new English translation. Text and translation are offered on facing pages. Brief textual notes accompany the translation.

The text of the two Greek recensions of the *Testament of Abraham* is that of M. R. James, first published in 1892, but the translation prepared by Stone, with the assistance of H. W. Attridge, is new. The notes have been placed at the end of the volume.

R. VAN DEN BROEK, *The Myth of the Phoenix According to Classical and Early Christian Traditions*, trans. I. Seeger, *Études préliminaires aux religions orientales dans l'Empire romain* 24 (Leiden: Brill, 1972, 182 gld.), xi and 487 pp., 41 plates, 2 folding maps. Indexed.

Originally prepared as a doctoral thesis for the theological faculty at Utrecht, this work aims to provide the basis for the complicated classical and early Christian symbolism of the phoenix. Among the topics discussed are the name "phoenix," its lifespan and appearances, death and rebirth, the phoenix as the bird of the sun, its abode and food, and its sex. In all the variations of the myth several constant elements are to be found: the bird has a long life and makes an appearance in the world of man shortly before or directly after its death; by dying it obtains new life; it is pre-eminently the bird of the sun. The volume concludes with plates of the phoenix in art from ancient Egypt up to 17th-century Europe.

J.-L. VESCO, *En Méditerranée avec l'apôtre Paul* (Paris: Cerf, 1972, paper 29.80 F), 240 pp., 20 plates, 2 maps, 19 plans. Bibliography.

This book attempts to retrace Paul's journeys through the Greco-Roman Near East in order to relive the principal geographical and historical stages of his career. In successive chapters the author explains the history of the major cities and islands visited by Paul and discusses his undertakings in them. Finally, a chronology of Paul's life and a select bibliography are appended.

C. W. VOTAW, *The Gospels and Contemporary Biographies in the Greco-Roman World*, Facet Books. Biblical Series 27 (Philadelphia: Fortress, 1970, paper \$1), viii and 64 pp. Bibliography. LCN: 79-135748.

These studies originally appeared under the title "The Gospels and Contemporary Biographies" in the *American Journal of Theology* 19 (1915) 45-73, 217-249. Votaw, who was professor of NT literature and biblical Greek at the University of Chicago from 1892 to 1929, sought to show that there are good parallels to the Gospels in the lives of philosopher-teachers such as Epictetus and Socrates and in that of the miracle-worker and teacher Apollonius of Tyana. A brief introduction by J. Reumann explains the importance of these articles in the light of subsequent developments in Gospel criticism.

P. WENDLAND, *Die hellenistisch-römische Kultur in ihren Beziehungen zum Judentum und Christentum*, rev. H. Dörrie, *Handbuch zum Neuen Testament* 2 (4th ed.; Tübingen: Mohr-Siebeck, 1972, cloth DM 50, paper 45), viii and 284 pp. Bibliography. Indexed. ISBN: 3-16-133142-7 (cloth), 3-16-133141-9 (paper).

The reprint of a classic work (first published in 1912) on Hellenistic-Roman culture and its relationships with Judaism and Christianity. The main topics for discussion are the significance of Hellenism in world history, the state and society, cosmopolitanism and individualism, the educational ideal, philosophical propaganda and the diatribe, Hellenistic religious history and its development in the Roman empire, syncretism and Gnosticism, Hellenism and Judaism, and Hellenism and Christianity. For this new edition H. Dörrie has prepared a 17-page bibliography of pertinent studies published through October, 1971.

ADDITIONAL BOOKS RECEIVED

The Cross & the Flag, ed. R. G. Clouse *et al.* (Carol Stream, Ill.: Creation House, 1972, paper \$2.95), 261 pp. Indexed. LCN: 72-85415.

Crossroads (St. Louis: Concordia, 1972, paper \$.95).

D. Belgum, *Alone, Alone, All All Alone*, 77 pp. ISBN: 0-570-0664-2.

D. Belgum, *Engagement*, 73 pp. ISBN: 0-570-06761-8.

P. Hansen, *Newlyweds*, 80 pp. ISBN: 0-570-06762-6.

W. Hulme, *Firstborn*, 79 pp. ISBN: 0-570-06763-4.

God's Minute. A Book of Daily Prayers for Home Worship. A Prayer for Every Day in the Year (rev. ed.: Grand Rapids: Zondervan, 1972, paper \$1.95), xvii and 366 pp. Indexed.

H. LINDSEY, *Satan Is Alive and Well on Planet Earth* (Grand Rapids: Zondervan, 1972, paper \$2.25), 255 pp. LCN: 72-85564.

Marriage is for Living, comp. B. Larson and the editors of *Faith at Work* (Grand Rapids: Zondervan, 1968, paper \$.95), 157 pp. LCN: 68-10521.

J. ROBINSON, *The First Book of Kings*, Cambridge Bible Commentary on the New English Bible (New York: Cambridge University Press, 1972, cloth \$9.95, paper \$3.95), xi and 259 pp., 5 maps. Indexed. LCN: 72-80592. ISBN: 0-521-08619-1 (cloth), 0-521-09734-7 (paper).

OFFPRINTS RECEIVED

F. BOVON, "Vivre dans la liberté selon le Nouveau Testament," *Bulletin du Centre Protestant d'Études* [Geneva] 23 (1, '71) 5-27.

F. BOVON, review of O. Hofius, *Katapausis*, in *Erasmus* 24 (3, '72) 84-86.

S. SABUGAL, "El título *Christos* en el Apocalipsis," *Augustinianum* 12 (2, '72) 319-340.

F. SEN, "¿Quiénes son los discípulos de Jesús?" *Cultura Bíblica* 29 ('72) 207-232.

F. SEN, review of G. Maier, *Mensch und freier Wille*, in *RevQum* 8 (1, '72) 114-117.

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LIST OF JOURNALS

In addition to the journals in this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey a great many other periodicals in religion and the humanities generally (particularly classics) for articles of interest to the New Testament scholar. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which they occur are spelled out in the headings.

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| African Ecclesiastical Review (Kampala) | Christianity Today (Washington) |
| American Benedictine Review (Atchison, Kans.) | Christian Scholar's Review (Santa Barbara) |
| American Ecclesiastical Review (Washington) | Christus (Paris) |
| American Journal of Archaeology (New York) | Churchman (London) |
| Andover Newton Quarterly (Newton Centre, Mass.) | Ciudad de Dios (Madrid) |
| Andrews University Seminary Studies (Berrien Springs, Mich.) | Civiltà Cattolica (Rome) |
| Angelicum (Rome) | Clergy Monthly (Ranchi) |
| Anglican Theological Review (Evanston) | Clergy Review (London) |
| Annual of Leeds University Oriental Society (Leeds) | Collationes (Bruges) |
| Annual of the Swedish Theological Institute (Jerusalem) | Collectanea Theologica (Warsaw) |
| Antonianum (Rome) | Colloquium (Auckland) |
| Assemblées du Seigneur (Paris) | Communio (Granada) |
| Augustinianum (Rome) | Communion (Taizé) |
| Australasian Catholic Record (Sydney) | Concilium (Nijmegen) |
| Australian Biblical Review (Melbourne) | Concordia Theological Monthly (St. Louis) |
| Australian Journal of Biblical Archaeology (Sydney) | Cross Currents (West Nyack, N.Y.) |
| Benedictina (Rome) | Dansk Teologisk Tidsskrift (Copenhagen) |
| Bibbia e Oriente (Genoa) | Deltion Biblikon Meleton (Athens) |
| Bibel und Kirche (Stuttgart) | Diakonia (Vienna) |
| Bibel und Leben (Düsseldorf) | Dialog (Minneapolis) |
| Bibel und Liturgie (Klosterneuburg) | Direction (Fresno) |
| Bible et Vie Chrétienne (Bruges) | Divinitas (Rome) |
| Bible Today (Collegeville, Minn.) | Divus Thomas (Piacenza) |
| Bible Translator (London) | Doctor Communis (Rome) |
| Biblia Revuo (Ravenna) | Doctrine and Life (Dublin) |
| Biblica (Rome) | Downside Review (Bath) |
| Biblical Archaeologist (Cambridge, Mass.) | Duke Divinity School Review (Durham, N.C.) |
| Biblical Research (Chicago) | Dunwoodie Review (New York) |
| Biblical Theology (Belfast) | Ecumenical Review (Geneva) |
| Biblical Theology Bulletin (Rome) | Ecumenist (New York) |
| Bibliotheca Orientalis (Leiden) | Église et Théologie (Ottawa) |
| Bibliotheca Sacra (Dallas) | Encounter (Indianapolis) |
| Biblische Zeitschrift (Paderborn) | Ephemerides Carmeliticae (Rome) |
| Bijdragen (Nijmegen) | Ephemerides Liturgicae (Rome) |
| Bulletin de Littérature Ecclésiastique (Toulouse) | Ephemerides Mariologicae (Madrid) |
| Bulletin of the American Schools of Oriental Research (Cambridge, Mass.) | Ephemerides Theologicae Lovanienses (Louvain) |
| Bulletin of the John Rylands Library (Manchester) | Erbe und Auftrag (Beuron) |
| Burgense (Burgos) | Escritos del Vedat (Torrente) |
| Cahiers de Joséphologie (Montreal) | Esprit et Vie (Langres) |
| Cahiers du Cercle Ernest-Renan (Paris) | Estudios Bíblicos (Madrid) |
| Calvin Theological Journal (Grand Rapids) | Estudios Eclesiásticos (Madrid) |
| Carmelus (Rome) | Études (Paris) |
| Catholic Biblical Quarterly (Washington) | Études Franciscaines (Blois) |
| Catholica (Copenhagen) | Études Théologiques et Religieuses (Montpellier) |
| Catholica (Münster) | Euntes Docete (Rome) |
| Chicago Studies (Mundelein, Ill.) | Evangelical Quarterly (London) |
| Christian Century (Chicago) | Evangelische Kommentare (Stuttgart) |
| | Evangelische Theologie (Munich) |
| | Évangile (Paris) |
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| | Franziskanische Studien (Münster) |
| | Freiburger Rundbrief (Freiburg) |
| | Freiburger Zeitschrift für Philosophie und Theologie (Fribourg) |
| | Furrow (Maynooth) |
| | Geist und Leben (Munich) |
| | Gereformeerd Theologisch Tijdschrift (Amsterdam) |
| | Gnomon (Munich) |
| | Greek Orthodox Theological Review (Brookline, Mass.) |

